

The myrrour of golde for the  
Synfull soule.

34










This presente boke is called the  
Myrroure of golde to the synfull  
soule/ the whiche hath ben trans  
lated at paryse oute of latyn in  
to frenshe/ and after the transla  
cion seen and coꝛrected at length  
of many clarkes Doctours and  
maisters i deuinite/ & now of las  
te traſlated out of frenshe in to englisshe by þ right  
excellent pꝛynceſſe Margarete moder to our soues  
rayn lorde kyng Henry þ. vii. & coũtesse of Ryches  
mond & derby. The Wyse man in his boke named/  
Ecclesiastes consydeꝛyng the miserie and fraylte  
of þ worlde sayth/ that it is vanyte of all vanytes/  
& all thynges þ ben in the worlde present ought to  
be called vanytees/ & therfoꝛe sayth þ holy doctour  
saynt Gregoꝛy that there is none moꝛe acceptable  
sacryfyce to god/ then is good zeale. That is to saye  
an hernest desyre to the weale of soules. Foꝛ þ whi  
che cause I haue wyllled to make & accomplishe  
this present treaty/ gaderyng & assemblyng ma  
ny dyuerse autoꝛytes/ of holy doctours of the chꝛys  
che/ to thentent that the poꝛe synfull soule troubled  
by the fraude of enmye and ofte ouercome/ may by  
holy monicions and auctoꝛytes/ be addressed to the  
lyght of Justyce & trouth/ and so led by the meane  
of the holy goost that þ shepe that were perysshed  
may be reduced & led agayne to theyꝛ grene paster  
and to the ende also that the pooꝛe soule redressed &  
reuokynng his errour/ knowyng his synne/ and by

inwarde soꝛowe of contricyon cōuertynge hym to  
god/and therewith to do suche penaunce as he fyna  
bly may With all þ̄ sayntes possede þ̄ lyfe eternall  
as saythe Crisostome lyth it is so that from day to  
day/vanyte of all vanytees abuseth vs and theym  
that in þ̄ delytes of this myscheuous Worlde is cō  
uersant they ought in theyꝝ yates/walles and has  
bytacyons/ and theyꝝ clothynge & all places whe  
re moost ordynately they ble to be: that they sholde  
Wryte and make to paynte but pꝛyꝑally in theyꝝ  
conscience this saye auctoꝛyte vanitas vanitatū  
et omnia vanitas. To thende that often of the daye/  
and of þ̄ nyght/ they maye haue it afoze theyꝝ eyen  
and fele it in theyꝝ herte. And foꝛ so moche þ̄ payn  
ters / & Images of folyshe pleasures / deceyueth  
theym that so deliteth: It is ryght cōuenable and  
helthfull in euery company/as well in etynge and  
drynkyng as other occupacions. Often to synge &  
resite these pꝛesent wordes / vanyte of all vanities  
and all thyng of this Worlde is vanite. Certaynly  
so sayth Crisostome all thyng passeth / but onely  
the seruice and loue of god/ And foꝛ to knowe the oꝛ  
dꝛe and maner howe to procede in this lytell boke.  
It is to knowe it shall be deuýded in. vii. chapy  
ours after the. vii. dayes of the weke. To thentent  
that the synfull soule solyed & defouled by synne  
maye in enery chapytoure haue a newe mirrour/  
wherein he maye be holde and consyde the face of  
his soule.





**¶ The table of this present booke.**

**¶ The table.**

**¶ First of the fylthenes and miserie of man.**

**¶ The Seconde of the synnes in generall and of theyr effectes.**

**¶ The Thyrde how they ought hastily with all delygence to do penauance.**

**¶ The fourth how they ought to fle the worlde.**

**¶ The fyfthe of the false ryches and vayne honoures of the worlde.**

**¶ The Syxte how they ought to drede dethe.**

**¶ The Seuenth of þe Joyes of Paradyse and of paynes of hell.**

**¶ Explicit. Tabula.**

**¶ Of the bylenes and miserie of man.**



**Wy of golde. A.iiij.**

Jeremie.



**T**he prophete Jeremie  
cōsyderynge the treyl  
te and myserie of mā  
kynde by maner of la  
mentaciō in wytyng sayth thus.  
Alas I pooze creature wherfore  
was I bozne out of the wombe of  
my moder / to se the labour & sorow  
we of this worlde / & to cōsume my  
dayes i cōfusiō. Alas yf this holy  
man Jeremie p̄ which almyghty  
god sanctified in p̄ wōbe of his mo  
der he hysselfe sayd & pfered so ppe  
teous wordes: what may I say p̄  
am engendred & cōceiued i p̄ wōbe  
of my moder by sytie. And to that  
purpose saith sayt Bernard. Stu  
dy to knowe thy selfe / for that is the thyng moost  
auayllable & moze praynable / to thy weale to know  
we thy selfe / then it sholde be to knowe p̄ course of  
sterres / the strength of herbes / or the cōpleccion of  
all mē. The natures of beestes / or the science of all  
erthely thyng. For in that knowlege thou knowes  
te not what to thy soule is prouffitable. Now cō  
sydore and beholde thou mortal and miserable man  
what was of the before thy natpuyte / and what  
is it of the now sythe thou was bozne / and what  
shall be of the to the houre of thy dethe / and what  
shall be of the after this mortall lyfe. ¶ Certaynly  
thou haste beile / frome thy fyrste begynnyng a



thyngge vile / styntyngge / detestable and abhominable / conceived in fylthe rotennes of flesshe & styntyngge fylthy concupyscence / & in theymbracement of styntyngge lechery / & that worse is cōceyued in þ vnclene spottes of syne / & yf thou beholde & cōsidre well what mete thou arte nozished within thy mothers wōbe / truely none other but w corrupt & infecte blood / as wel is knownen by many phylsophers & other grete clerkes / & after thy natyurte þ þ haste ben nozished of so foule and vyle nature in thy mothers wombe / as befoze is sayd / þ art also ordeyned to wepynges cryenges & to many other myseryes / in þ exile of this sorowfull worlde / & that / þ is more greuous / thou art also subiecte to thy deth þ whiche euer true cristen mā ought dayly to remēbre / & thynke vpon. Beholde then & cōsydre in thy lyfe / þ amonge all thyngge þ almighty god hath created & fourmed / mā is made of þ moost foule & abhomy nable mater / that is to knowe of þ nyne of therth þ whiche erth is þ lest worth of all other Elymentes / god hath made þ planetes & sterres of þ nature of the fyre / the wyndes & byrdes of þ ayre / þ flesshes of þ water / the men & other beestes of þ erthe. Now cōsidre the þ thinges of olde antiquyte and þ shalt finde thy selfe moost foule / & whē þ shalt knowe the other bodys whiche of þ fyre hath ben made & brought forth / þ shalt amōg all other creatures repute thy selfe right vile & miserable / & þ shalt not wil or may say or thynke thy selfe seblable to celesti all thynges / or shalbe bolde to pferre thy selfe befoze

þe thynges erthely but yf thou wylt company thy  
selfe with ony creatoure accompanye the to brute  
beestes / & thou shalt fynde thy selfe to them moost  
semblable and lyke / for so sayth the wyse Salas  
mon / man and brute beestes semblably be comen  
of þe erthe / & to therthe they shall retourne / knowe  
then how noble thou arte in this worlde / and take  
hede that the beaute / the prayse of people / the  
strength and the heate of youthe / þe ryches & thos  
noures of the worlde / may not kepe the frome knos  
wyng of þe vylite of thy byrth. And yf more playnly  
thou desyre to knowe what is of the / harken to  
þe story of doctours holy saynt Augustyne that spes  
keth i this maner. Alas myserable creature what  
am I what is of me / certaynly I am a sacke full of  
synne and rottennes / fylled with stench and with  
blynde horroure / poore naked and subget to all mys  
erable necessytes & trybulacions / ignozute of my  
entre / & outgoynge vnknowynge / myserable and  
deedly / of þe whiche þe day passeth sodaynly & lygh  
tely as the shadowe. And the lyfe waneth as the  
mone / & as the grene leafe on þe tree that by a lytell  
heate of þe sonne is soone dry / & with a lytel wynde  
is soone beten downe. I am myserable / Erthe the  
synne of Ire / a vessell full of pryde / engendred by  
vylenes & fylthy lyuynge / in myserye and mortall  
in payne / anguysshe / and sorowe / to þe whiche pur  
pole sayth saynt Barnarde that a man is none o  
ther thyng then a fowle synkyng frothe / and  
a sacke fülle of rottennes / and mete to wormes.




**A**nd for so moche as it is a thyng that shewith  
by experyence: beholde and consydre / What goeth  
frome thy mouth / thy nose / and other condites of  
thy body / & thou shalte saye there can not be founde  
de a more vile dunghyll / of the Whiche thyng spe-  
keth pope Innocent synable sayenge thus. O vile  
noughty condycion of man / beholde & consydre the  
herbes and trees / they brynge forth of them braū-  
ches / floures / & fruytes. And thou bryngeest forth  
nyttes / & stynkyng vermyn. They brynge forth  
frome them Wyne / oyle / and p̄cyous Balme / &  
thou bryngeest forth the spetyll byrne / & vylty corrup-  
cyon / they flozyshe and odoure with swetnes and  
suauyte / And thou yeldest frome the thabomynaci-  
on of stinke / for other thȳge can not be brought out  
of the / for suche as the tree is / suche is the fruyte /  
**A**nd man is none other thyng / after the four-  
me: but a tree turned vp so downe / of the Whiche  
the heere be the rootes / and the blocke is the heed  
and necke / the stocke / is the brest and tharme hoos-  
les & grete braunches be the armes / and the leg-  
ges / and the lytell braunches be the fyngers / and  
the toos. And the man is as the leef in the Wynde  
and as the stubble dyled with the sonne / of the  
Whiche saythe Iob / the man is borne of the wo-  
man luyng breue & shorte space of tyme / and res-  
plenysshed with many miseries / the Whiche com-  
myth & groweth as the floure / that sodenly is bea-  
ten downe and flieth and passeth as the shadowe  
& neuer in one selfe estate abyde / Whesore it is

An euill man is none other wyse to be called but a  
deed man. For man by synne is departed from the  
lyght of god / & derkly blynded. For as it is wyrs  
ten in the sophologie in the fyrste chapytour. they  
shall walke as blynde / that haue synned agaynste  
god. And as y psalmyste sayth / they haue not kno  
wen ne sene the waye of theyr helth / and therfore  
they walke i derkenes / to this purpose sayth saynt  
Jerome. The soule polluted by synne / is depzyued  
and beaten downe / to thende that he is not wor  
thy or hath power to beholde on hyghe. And it is  
to be knowen that synne is as the rottenesse in an  
apple / for as the putrifaccyon taketh from the ap  
ple the coloure and odoure / so dothe synne take  
frome man the odoure of good renoune & of Joye /  
the coloure and beaute with the sauour of grace /  
Wherfore synne of good right well maye be called  
rottenesse / of the whiche spekethe ysaie in his .xv.  
chapytour / sayenge he that doth synne ledeth a mo  
re foule lyfe / then is the myere or ony rottenes of  
therth. And saynt Augustyn sayth & reciteth / that  
it is a more swete odour to mā to smell an olde syn  
kynges rotten deed dog / then is a synfull soule to god  
& of this mater spekethe saynt augustyne in a sermō  
the whiche he made / and by hym was drawen / a  
spier there p̄sent in to the way of saluacyon. Now  
adurpe & consyde poore & miserable synner / what  
awayleth to y thy cofer full of worldly goodes / yf  
thy conscience be boyde from all good werkes and  
deedes / thou rouetes to haue worldly goodes and



Went they had bene suche men as deth myght not  
 noye. O cursed mischeous pooze soule / lesse & of all  
 forgotten / and cast out without ony memory for thy  
 miserable & abused synnes / is it not so ordeyned þ  
 deth shall come / certaynly ye shall dye and as well a  
 pryince as other shal fall. Saynt Bernarde spekyns  
 ge of þ cōdicyon of man after þ deth / sayth þ there  
 is nothyng more styntyng or horryble then þ cas  
 rione of a deed man / for he of whome in his lyfe the  
 embracements and collynge were swete and ples  
 saunte / in the dethe it is horrible and detestable to  
 beholde. And for so moche he sayd after man / the  
 wormes / after þ wormes / stinke & horroure. What  
 profyttes then in this present worlde ryches delyt  
 tes and honour. The ryches delyuereth not þ soule  
 from dethe. The delytes delyuereth hþ not from  
 wormes / ne the honoures frome stinke: and of the  
 selfe same saynt Iohn Crisostome / howe moche  
 hathe it profyted to them that in lechery and in vo  
 luptuousnes of the body hathe continued to þ laste  
 daye of this present lyfe.

**H**owe lechery causeth many euylles.  
 to come to man.


 Echery is enemye to all vertues & to all  
 goodnes / and for that sayth Boice in his  
 thyrde boke of cōsolacion / that he is hap  
 py þ lyueth without lechery / for lechery  
 is a swete sykenes / and bryngeth a man to dethe  
 Myr of golde. B.s.

or euer he perceyue it / as Witnesseth valerie in his  
ix. boke the Whiche valerie also in his. iij. boke tel  
leth howe Iosephus in his age demaunded of one  
yf he were not lecherous. ¶ And he answered I  
praye the speke to me of some other thyng. For as  
I am aduysed I haue had a grete vyctory that I  
maye by age eschewe lechery. ¶ For by lechery all  
cuylles cometh and to that creature all good thyn  
ges be troubled. Alas alas what was the cause of  
the distruccyon of the people of Sichen; but for bio  
lacyon of digne the doughter of Iacob / the Whiche  
wolde goo to se the daunces / and there rauysshed  
as it appereth in the boke of Ieneste in the .xxij.  
chapitour. ¶ We rede also of many that is to saye  
moo then fyfety thousande were slayne bycause of  
the lechery commytted with the woman of leuite /  
as it appereth in the .xx. chapytour of the booke of  
Iugis. And a man was slayne for the lecherie of  
absolon his brother / for so moche that he had defou  
led Thamar his syster / as it appereth in y secon  
de boke of kinges in y .x. chapytour. Abnar by his  
lechery knewe the concupiscens of his fader his bo  
sseth / but within shorte while after they were both  
slayne / as it appereth in y seconde boke of kynges  
in the .iiij. chapytour. What was y cause of the dis  
troye but lechery. Beholde in y sepulcres yf thou  
fynde ony token of ventallse or certayne spgne of le  
cherie or of ryches. Se and beholde yf thou fynde  
ony token of precious cloth yges or riche anourme  
tes. Where be now the abundaunce of folyshe world



ly plesauce / With grete dyners / & seruantes / they  
Joyes / they solace / they inmoderate gladnes /  
Where be they : for all memozy & remembraunces þ  
Galt fynde in theyr tombes wormes asshes / & styng  
kyng fylthc. Remembre þ then that suche is the ende  
de of the moost dere and ryche frendes howbeit  
they haue passed theyr dayes in suche Joyous deli  
tes of the worlde. Nowe wolde it please god that  
thou myght perfyte thyne herte w con  
tynuall labour all these thynges. But the cursed  
sones of Adam leueth the true & helthfull studyes  
& demaundeth thynges passynge & traslytozy / & ther  
fore yf þ wyl in thyn herte by ryght delyberacyon  
dreame & consyder þ vilete of this lyfe : & fle pryde / &  
folowe mekenes : in knowynge þ pryde is þ synne  
by the whiche þ deuyll deuydeth & knoweth his :  
from other / wherfore Iobe sayth i his . xlv. chapy  
tour / þ þ deuyll is kyng ouer all þ sones of pryde /  
& saynt gregory sayth þ þ true sygne of euyl me is  
pryde / & þ signe of god is mekenes / & by these . ii.  
signes be knowen þ seruantes of god / & þ seruantes  
of þ deuyll / & Isodor sayth þ þ proude soule is leste  
of god & made an habitacle of deuylls / to þ which  
purpose sayth þ wise man þ pryde is to be hated of  
god & mā so as it well appereth. For pryde cast out  
lucyfer frō heuē / & adā frō paradys / pride made phas  
rao drownded in þ see / w all his army / pride put sau  
le frō his realme / by pride nabigodonosor was tur  
ned to lykenes of a beest / by prid athioch<sup>9</sup> suffred a  
vilo<sup>9</sup> deth / by pryd harod had þ psecuciō of his tūg

Myr. of gol.

B. ii.

## ¶ Of synnes in generall;

**H**E that doth or comytteth synne is seruaunt  
to the deuyll / & whiche from his begynnyn  
ge comytted synne. And so as it is wyrtten in the  
fyrst canone of saynt Iohn & fyrst chappour / synne  
is a dede so heuy that the heuen wyll not suffre it  
nor in thende & erth shall not susteyn it / but it shall  
dylscende in to hell with hym that comytted it. And  
we ought to knowe also as saynt Augustyne sayth  
all thynges sayd or done by desyre of concupyscence  
agaynst & lawe of god is synne / the whiche thyng  
all creatures & wyll eth or desyret eth theyr saluacion  
ought with all theyr dyligence flee and withstande  
de / and principally for .iii. thynges. ¶ The fyrst is  
for somoche as synne is ryght dyspleasunt to god.  
¶ The seconde is aboue all thynges it is pleasure  
to the deuyll. ¶ The thyrde for so moche that synne  
is moost noyaunce to man. O pooze synner and mi  
serable man I saye vnto the that thou ought with  
souerayn diligence flee and withstande all synne /  
bycause it is & thyng to god thy creature dyspleas  
saunt. Also that thou mayst consider & thynke what  
god hath done for hate and detestacyon of synne.  
For god our creatour for the dyspleasure of synne /  
dystroyd & put to an ende byghe all his workers.  
¶ That is to knowe all the worlde by the floode of  
Noe as it is wyrtten in the .viij. genesie. Also we  
ought to knowe that god hath not wasted and dys  
troyed as other kynges & prynces ded waste and



destroy þ landes of theyꝝ enemyes / for theyꝝ damage  
and defaultes: but god hath destroyed and wa-  
sted his onely propre lande / for the dyspleasure of  
synne / that was entred in to it in so greate abound-  
daunce þ all his lande perysshed. And forthermore  
god hath not synne in his dyspleasure onely but  
also he hath displeasure with al that touches or is  
partycipant with synne. And so ought we to knowe  
that god is not as the men / for they caste not theyꝝ  
cuppes pottes & pecis of syluer & golde in to þ lee /  
for þ corrupt wyne that is within them / but they  
cast out þ stynkyng wyne & kepeth theyꝝ vessels in  
suertye / but god doeth not in this maner w synne  
for he casteth not onely synne away: but with that  
he casteth & putteth to perdition þ vesselles of synne.  
That is to knowe the reasonable creatours / whos-  
me he hath made to þ semblance of his Image /  
and with his precyous blood bought agayne from  
dampnacyn. The whiche poore soules for synne he  
shall cast in to the greate & depe see of hell / & they so  
dye. And therfore it is sayd in the booke of sapience  
in þ. ix. chapitour. The synner & his synne is moost  
in the dygnacyon of god / for god hath not so good  
a frende in heuen: ne in erthe: but þ he hateth to þ  
deth / yf he synde in hym one onely mortall synne / for  
& saynt Peter had dyed in synne whan he þ thyrde  
tyme denyed our lord notwithstandinge that he lo-  
ued Jesu crist more brenyngely then any of þ other  
apostels. He had ben cōdēpned by the diuine Justi-  
ce of almyghty god. Secondly it is well shewed vs

Wyz. of gold.

B. iij.

**H**ow almyghty god hateth synne When he for  
synnes of the worlde wolde make his onely and  
pure Innocēt sone pyteously to dye / y which thys  
ge wytnesseth ysaie in his boke y fyfty & fourthe  
Chapitour sayenge I haue deliuered & geuen my  
onely sone to deth for synne of people / for the sone of  
god so as it is wyrtē in the same boke of ysaie  
haht wyllēd to deliuer his soule to deth to distroye  
synne. Now consydre who is he then that for the  
hate of his enemye wolde make his onely and pro-  
pre sone to dye. ¶ Thysdely this same selfethynge  
is shewed in y almyghty god in y fyrst begynnyn-  
ge cast synne out of heuen / and god seynge yet that  
synne cōtynued in y erthe / he of his mercyfull good-  
nes and free wyll dyscended frome heuen in to the  
worlde and put out synne. And at the daye of Jus-  
gement he shall cast and close synne in to the pytte  
of hell. Wherfore Michee sayth in the last Chappi-  
tour he shall cast in to the depth of the see our syn-  
ne / for god in the greate daye of Jugement shall  
cast in the depe see of helle the synners with theyr  
synnes. ¶ Fourthly it is to shewe y god souerayn-  
ly hath synne in open detestacyon by this similitu-  
de / for the good moder hathē in wardly the thynge  
in hate by y whiche she sholde put her sone in bren-  
nyngē fyre & neuer take hym out. So in lyke wyse  
is it of almyghty god / for notwithstandynge he  
hathē loued his chyldren with so brennyngē loue  
that for theym he had wyll to dye / When the daye  
of Jugement shall come he shall cōdemne theym



in to euerlastynge fyre yf he fynde in them one oncelly mortall synne. And thou pore synfull soule then for so moche that thou seest & vnderstandest howe moche almyghty god hateth and hath abhomy nacion of synne: yf thou wylte please hym: thou oughtest before all thy woorkes flee and withstande all synne / and gyue hym in the no place / ne habytacyon. For thou knowest well that the wyfe sholde be ryght vntreue that wolde lay in her bed a man that sholde pursue the deth of her husounde / wherby many euylles myght come to hym. Now is it soo then that synne is y thinge that our lorde Iesu caste the true spouse of soules whiche he hath so moche wyllled to loue y by theyr cōtynuaunce of synne many euylles hath happened them / & synably y deth. And therfore ryght dere frende thynke of thy saluacion & flee synne and herken the monyeyon of Dauid y prophete y whiche saythe in his maner. O my almyghty god I praye the yue me a fyne pure and clene herte / and that it lysteth to renewe my inwarde partes / w thy holy and sacred spyrite.

**S**econdely thou ought soueraynly and with all diligence flee synne / pryncypally deedly synne for that is y thyng y moost pleaseth & reioyseth our goostly enmye the deuyl / as thou mayst knowe by thre sygnes. **T**he fyrst is that the fende asketh none other dysporte nor winnyng but onely y soules / wherfore it is wryten in y. xl. chapytour of genesis that y deuyl spake to god / sayenge to hym in this maner / gyue me the soules of thy creatures &

all þ remmaunt kepe to thy selfe. And saynt Grego-  
ry sayth / þ þ deuyll este meth or Iugeth nothyng  
doone that please th hym : yf it hurte not the soule  
With the darte of deedly synne. For he doeth as the  
byrde for his praye . He sercheth nor asketh none or  
ther thyng for his refectyon but the herte. In lyke  
wyse the deuyll asketh of man nothyng but þ soule.  
The seconde thyng is that the deuyll aboue all  
desyret h and loues synne. For his cōtynuall tēpta-  
cion. For in cōmittynge of synne / he was neuer wes-  
te ne ouer traueled. For he hath ben purchasynge  
synne by the space of. vii. M. yere & more / and neuer  
was wery nor fatygate / but alwaye sercheth & ens-  
quyret h ne we maner to make the creatour to cō-  
mytte synne. For as it is wryten in þ fyrst chapytur  
of Iobe that when almyghty god asked of the deu-  
yll frome whens he come / he answered þ he had  
circuyed all therth. The whiche is a signe he occu-  
pyed alway to moue synne / & neuer can take rest / &  
for this cause is þ auctoryte folowynge taken in þ  
boke of Iobe in þ. iij. chapytur sayenge in this ma-  
ner / they that deuoure me slepeth not. The thyrde  
signe wherby it maye be knowen þ þ fende is soues  
raynly pleased w synne / for so moche he was neuer  
satisfied w synne / not w standynge þ he hath by syn-  
ne deuoured ifinite thousandes of mē / & yet is he al-  
wayes hūgry as þ ragious lion euer sechynge how  
he may deuoure mo . And as saynt Peter sayth he  
is not onely hūgry of mete but w that he thursteth  
for drynke / wherof sayth Iobe þ flode is horryble



and the deuyl merueyleth not therof / for he hath the  
trust that the fode of Iordane shall entre in to his  
throte that is to saye in to hell / and the fode that þ  
deuyl so swaloweth wout merueylpunge is þ syn-  
nes cōmyng daye / and nyght in to þ swallowyn-  
ge of hell / the whiche he desyret soueraynly to des-  
nour. And more clerely to proue that the deuyl tas-  
keth in synne his delectacyō we haue an example in  
þ lyfe of saders / in the chapytour of deuylles. Now  
one of theym amonge other was prayesed and ho-  
nozed of his pryce of deuylles / & was set in a chyre  
before all other in sygne of vyctorye / bycause þ he  
had led & brought to the synne of fornycatyon a mō-  
ke / the whiche by the space of. lxiiij. yere before he  
myght no drawe to synne. Nowe therfore synfull  
soule wepe bytterly as longe as thou hast reioyced  
agaynst the: thy enemyes. That is to knowe þ fē-  
des whom thou hast reioyced / as many tymes as  
thou hast mortally synned. And for the tyme to co-  
me: orde the by pure confessyon / & worthy satisfac-  
cyon: to make thy lord god Ioye in the / With all  
his aungelles. For as sayth saynt Luke in his. xv.  
chapytour / þ aūgelles of heuē reioyces them / whē  
a synner is conuerted and doth penauince. Thyrdly  
thou oughtest studiously to fle & withstand synne /  
for it annoyeth the / & is more contrary to the then  
ony other thyng / in so moche that by synne we be  
parted frome þ loue of god / & be made his enemyes.  
As sayth þ prophete ysaie in his. xix. chapytour.  
Our iniquities hath put deuysyon betwene god &

vs / and oure synnes hathe Withdrawen his face  
from vs / y is to save frome our vision. For there is  
none i Paradyse so iust nor so holy: yf he comytted  
synne: but anone he sholde fall in to hel and lese the  
loue of god to the Whiche purpose sayth saynt Aus  
gustine / he that comytteth faulte or synne agaynst  
his true and moost true frende: ought to be repus  
ted gretely reprobable. Now then it behoueth the  
to knowe and vnderstonde that by a more stronge  
reason he y comytteth faulte or synne agaynst the  
souerayne & debonayre almyghty god: ought well  
to be reputed and of all holden abhominable. Four  
thely it is to knowe that by synne the synner is ius  
ged to the Iebet of hell / & for so moche as the lawe  
of god is not farre dyfferent fro the lawe of man  
Therefore in lyke maner all the brekers of the lawe  
of man / whiche dothe trespase agaynst the kinges  
Royall magestye: be woorthy to dethe and ought to  
be punysshed corporally. So in semblyable wyse  
y poze and miserable synners: Whiche haue offens  
ded not onely the temporall pryncce / but to the heue  
ly kynge ought well to be condemned & to be hanc  
ged in hell perpetually as it is wyten in the boke  
of Esdras the .xiiii. chapytour. And in lyke wyse in  
decree of darpous / in the Whiche he sayth thus it  
ought to be shewed y who so euer transgresseth &  
breketh the lawe gyuen & wyten as touchynge y  
synne of comysio / or elles of dispises it as / touching  
y synne of omysyon / they ought to take of y pros  
pre wode that is to say of the gardeyn of theyr pros



dylycypouſly / thou addreſſeſt and lyfteſt by agayne  
the thy mortall enemy. And as ofte as þy apparelles  
& ordeyns to thy ſelfe dyuerſe and pꝛecyous beſty-  
mentes thou armeſt thyne enemye agayne the / and  
diſpoyleth thy ſelfe frome all the fayre & pꝛecyous  
ournamentes celeſtyall. O pooꝛe fleſſhe coſyder &  
beholde what thou ſhalte doo / and what ſhall be  
come of the after this mortall lyfe. Certaynly thou  
ſhalte be but carpon / vile & ſtynkynge corrupcyon /  
and miſerable meete and fedynge to wormes. Be-  
holde the ſepulchres and tombes of them that be  
yſſued out of this mortall lyfe / and thou ſhalte fyn-  
de none other thyng but aſſhes / vermen / horꝛour  
& ſtynche. I wyſe they haue ben as thou art & thou  
ſhalte be ſuche as they be. ¶ They were men as  
thou arte / and haue eten and dronken and paſſed  
the dayes in Joyes and delytes of this worlde &  
in a moment they be dyſſended into hell / & theyꝝ  
fleſſhe hath be eten with wormes. And the ſoꝛow-  
full pooꝛe ſoule is deputed to be pyteouſly treated  
and tourmented in the fyꝛe of hell vnto the greate  
daye of Iugement / after the whiche day bothe bo-  
dy and ſoule ſhall be buryed in eternall dampnacy-  
on. ¶ Then ſe what hath proufftyed to the curſed  
ſynner þy vayne gloꝛye of this worlde / foꝛ they that  
haue ben folowers and foloweth in the pleaſaun-  
te and delytes of ſynne be now in lyke wyſe in þy  
tourmentes of hell / what hath proufftyed to them  
theyꝝ ſhoꝛte gladnes the myghtes of the worlde þy  
delytes of þy fleſſhe and the greate concupyſcence of

false riches. Tell me now where be they? laughyn-  
g? Where be now they? Joyes? they? plaies? they?  
banettes and organs. ¶ What Intollerable so-  
rowe is be comen of these greate Joyes With the  
grace and bytter distres? for so lytel tyme of volup-  
tuous delytes as to be cast and ouerthrowne in  
eternall payne euer durynge. Thynke then thynke  
& often forthynke in thy herte/that so as to them is  
happened may happen to the/ for thou arte man &  
man is of the erthe. And for somoche as thou arte  
erthe to the erthe thou shalt tourne When þ houre  
of deth shall come/ the whiche is vncertayne & vns-  
knownen/ when/ how / or in what place it shall co-  
me for every place alwayes deth watchith and ge-  
ueth attendaunce. ¶ And therfore yf thou be wyse  
thou shalt alwayes in every place geue sure atten-  
daunce for hym. And of theym that so moche loueth  
they? delytes and pleasures of the worlde speketh  
Isoder i this maner. Ryght dere frēdes We ought  
well to remembre the lytyll and breue tyme / that  
the felycyte of this worlde dureth/ and how lytyl þ  
Joye of this worlde is / and howe frayle / and faye-  
lynge is the temporal myght of this worlde. Now  
saye presently what thou mayste saye/ Where be þ  
kynge? the prynces / the Emperours with the Ri-  
ches / and the powers of the worlde. They be as þ  
shadwe vanysshed / they seche and aske for theym  
and they be departed / but what shall I saye you  
further / the kynge? & þ prynces be deed / of þ whis-  
che many of them thought to lyue longe / and had



thou Wylt not be good thy selfe. Art thou not a char-  
med to haue thy house full of goodes / and thou res-  
plenysshed With so many euylles. Now answere  
me to this questyon what is it that thou woldeste  
haue euill. fyrst thou woldeste not haue an euill  
wyfe / euill chyldren / nor euill seruauntes / nor yet  
euyl golde / nor euill hosen / and yet þe cursed & her-  
ted in thy synne / Woldest lede a cursed lyfe.  
Nowe I praye the for thyne owne helthe / loue not  
more deerly thy hosen then thy self that is to say so  
as thou woldest not haue euill hosen which is one  
of the simplest aparementes of thy body Wyl not  
thou to lede an euill lyfe / for the good lyfe is one of  
þe fayrest apparell of the soule / all the thynges that  
thou seest saye and pleasaunt: thou holdest theym  
and reputes theym as dere. But and thou se well  
thy selfe thou shalte repute the as vile & stynkinge  
and thynke thou verily yf the gooddes wherwith  
thy house is fylled had power to speke they wolde  
crye agaynst the sayenge w an hyghe voyce / thou  
woldest haue and possede vs after thy appetyte &  
Wyll / and we wolde haue a good true lord / her-  
ken how they crye agaynst þe in addresynge they  
desyres to god. O true god creatour of the worlde  
why hast thou geuen to this man so moche good /  
and he is so euill / what may it profyte hym the  
grete goodes that he posselles / whan he hath not  
in hym the true loue of god that all hath geuen  
hym. Syrtely it is to be noted / that by synne man  
is be come a brute beest. And therefore sayth Boice

My of golde.

C.1.

in his. iiii. booke of consolacyon. A man good / Juste  
and true / yf his wysdome and Justyce be lefte / he  
is no more man. For as soone as he geueth hym to  
synne / he is conuerted to a bryte beest. And y<sup>e</sup> phe  
losophers in his Ethiques sayth. That he is not  
onely a beest / but worse & more detestable then a  
beest. To the whiche accordeth Dauid y<sup>e</sup> prophete  
sayenge in this maner / man durynge y<sup>e</sup> tyme that  
he was in honour and to god agreable / had no wyl  
to vnderstande his helthe but fell frome god / wher  
fore he is compared to bryte bestes & soule / and  
is made to them semblable. For the. vii. and laste  
poynte it is to be noted / that of synne is borne deuylls  
les scrupitude. Wherof wyrteth saynt Iohn in his  
fyrst Canonique in his thyrde Chapptour. He that  
maketh or comytteth synne / is seruaunt to the des  
uyll. Wherfore all these thynges consydered / thou  
poore soore wofull and myserable synner haue mercy  
and ppyte of thy soule. And haue no wyll to put  
thy soule in to synne / but remembre howe by thy  
cursed synnes thou hast offended / and wraathed  
thy lord god. ¶ And that thou hast reioyced / thy  
greate enemy the deuyll. ¶ And doone damage to  
thyne neyghboure. ¶ Nowe then I praye the  
poore synfull man knowe the noblenes of thy soule  
and how greate and greuous hath be the woundes  
of her comytted by synne. For the whiche of ne  
cessyte the sone of god hath suffered soo greuous  
passyon. For certaynly yf the woundes of thy soule  
hadde ben mortall / the sone of god had neuer suffe



red deth for theyr remedy / Wyl not then to defoule  
& dyspraye / when thou seest & knowest that his  
ryght hyghe mageste hath had so moche pyte and  
compassyon of his soule. And syth it is soo that he  
hath shed teares and wepynges for the / Washe  
thou then thy bed nyghtly w teares of penaunce &  
cōtrycyon. He hath shed his blode for þ / shewe thou  
thy teares for hym by cōtynuall penaūce. Beholde  
not that / that the fleshe wolde but consydre þ whi  
che þ soule secheth & demaūdeth. For as saith sayn  
te Gregoꝝ / for asmoche as the fleshe in this worlde  
delueth swetly in the delytes & pleasaūtes therof  
within a shorte space of tyme after the lyfe corpos  
zall / the soule eternally shall be tourmēted / & asmo  
che more as þ fleshe i this worlde shall be chastised  
so moche more shall the soule haue Joye and gloꝝ  
in the other worlde. ¶ Wherfore sayth saynt Au  
gustine lette vs leue and put behynde vs for þ hos  
nour of Jesu chꝝyst / the thynges that be to be lefte  
& that letteth þ helth of our soules / to thende that  
for thynges transytoꝝ we lese not etarnall / and cō  
sidre that yf it were sayd to þ take and bleat wyl  
þ goodes & delytes of this worlde / asmoche as shall  
please þ / on that cōdyctiō: that after thy eyene shall  
be taken from the / & thou shalt all þ remenaūce of  
thy lyfe contynue in languysshe / hungre / payne / &  
myserye / certaynly I am sure thou woldest neuer  
then desyre suche temporall goodes. Nowe consy  
der and rise dyligently then. For all the course  
of the lyfe of man is not to compte one moneth or  
Myr. of gol. C.ij.

one daye / or one houre / of space or tyme: in regarde  
or comparyson of the perpetuall cursed paynes of  
hell / that hath none ende. And to þ which none  
other payne is semblable nor able to be compared.

**H**ow we ought with all diligence  
do penaunce.



**S**aynt Matthewe  
in his. xiiij. chas  
pytour sayth that oure  
lorde Wyllynge and ad  
monesthyng þ creatur  
re to doo penaunce / spe  
keth in this maner. He  
that takes not his cros  
se and folowe me: is not  
worthy to haue me / by  
this crosse we be taugh  
te and geuen to vnder  
stand penaunce / þ which

all synners ought to take and bere perseueraunt  
ly / yf he desyre in the beatitude eternall to reygne  
with Iesu chryste. For as sayth saint Jerome in a  
pistole that he wrote to Susanne sayenge thus / pe  
naunce is to the synner necessarye / and ought to be  
so moche / that it be suffycient for the cryme done a  
gaynst god / or for the moze meryte that the penaun  
ce excede the synne. And as saynt Augustyne sayth  
who that wyl be saued / it behoueth hym and is to



hym necessarye/ ofte to purge and washe his con-  
sciens/ with teares/ from al þ filthes & uncleannes/  
where with he hath poluted & defyled hym selfe  
frome þ tyme of his baptisme. But peradventure  
thou that hast geuen and hadde all thy pleasure of  
the worlde/ Wyl say in this maner. Thy sermon  
and the wordes that thou sayst to me in aduysyng  
me to do penaunce/ me semeth verye harde/ for I  
maye not dyspraise the worlde/ nother correcte/ ne  
chastyse my fleshe. Alas poore synner herkyn the/  
doctryne not of me/ but of holy saynt Jerome/ that  
sayth in this maner. It is impossible þ a mā maye  
blyssed and Joye the goodes of this present worlde he-  
re/ in fyllynge his belly and accomplysshynge his  
wyl and thought. And after this worlde thynketh  
to haue the delytes in þ heuenly worlde/ for he can  
not haue his Joye in this erth here/ and haue the  
greate gloze in heuen. The whiche sentence con-  
fermeth saint Gregoꝛe saynge thus/ many there  
be that couete and desyre to flee frome the presente  
exyll of this worlde/ in to þ gloze and Joye of para-  
dise/ but yet wolde they not leue theyꝝ worldly de-  
lytes/ the grace of our lord Jesu calleth them. But  
the cursed concupyscence of this worlde reuoketh  
and withdraueth theym. ¶ They wolde gladly  
dye as ryghtwylse people doth/ but they wolde not  
lye as they do. And therfoze they shall euerlastyng-  
ly peryshe/ and folowe theyꝝ werkes in to holes/ &  
there to be inpouurable dampnacyon. To this pur-  
pose speketh saynt Barnarde to þ synners that res

Myꝝ of gol.

C. iij.

fulse penaunce. O miserable synners knowe & cōsider  
in your hertes y lyfe & strayte conuersacion of glo  
ryous saynt John Baptyste/whiche strayte lyfe &  
cōuersaciō is to all delictious synners not wylling  
to do penaunce: the very messenger of eternal deth.  
Alas we poore miserable & vnreasonable beestes  
& wormes of therch: wherfore be we proude/dispy  
trous and displeasaunt to do penaunce / syth y we  
se that he y amonge all men was borne the moost  
greate hathe wyllid his holy body pure/clene/and  
Innocent/to chastyce by penaunce / and we desyre  
to clothe and anourne our synfull bodyes with pre  
cious clothynge/and the good holy saynt: had none  
other clothynge to his body but the harde sharpe  
skynne of a Camyll we couete and desyre to drynke  
deliccyous wyne/ & saynt John the Baptyst that  
glozyous frende of god dranke in the deserte none  
other thyng but cleue & pure water. Beholde than  
miserable synner / oughtest thou then flee doynge  
of penaunce & folowe worldly pleasures: I wys  
naye / for certaynly it is not the waye to paradyse  
& more to moue thynne herte to penaunce and to flee  
y delictes of this worlde: remembre the of the ryall  
ryche man/that was lorde and mayster of so grete  
ryches/and was dayly clothed with precious ha  
bites/of purpyll/the whiche notwithstanding all  
the delictes that he hadde in this worlde:after his  
mortal lyfe was passed might not attayne to haue  
in the necessitye of his brennyng & heate one onely  
droppe of water / for to refreshhe & coole his tynge.



**T**herfore remēbre these thynges deere frende &  
do penaunce whyle thou hast tyme & space / & trust  
not to moche of lēgth of dayes / for though almygh  
ty god haue promysed perdone and mercy to them  
that wyl do penaunce / he hath not promysed them  
certayne tyme to leue / nor yet a daye houre ne mys  
nute. And yf thou wylte knowe what is penaunce  
I say vnto y it is wepyngteares of cōtrycyon for  
thy synes passed / With fyrme purpose neuer to cō  
mytte them more. For as sayth saynt Augustyne y  
penaunce is bayne: Whiche synne folowynge defileth.  
And y wepyngteares propheth when  
they retourne agayne to synne. Nor to aske pardon  
of god: & wyl to fall agayne to synne. And for more  
declaracyon thou ought to knowe & note that there  
be thre maners of penaunce / that is cōtricyon with  
herte / confessyon with mouthe / and satisfaccyon  
with workes. For y thre maners we offende god  
that is to knowe. The delectacyon of thought by  
inprudence of wordes / and by workes of pryde / &  
for that that by the contrary it muste be cured: we  
muste make satisfaccyon to god in thre other man  
ners / puttynge cōtricyon agaynst y delectacion  
of synne / confessyon agaynst imprudence of wordes /  
satisfaccyon agaynst the workes of pryde. Nowe  
se thou fyrste what is cōtricyon / cōtricyon is a  
sorrowe wylfully take for synnes cōmytted and doo  
ne / with full purpose to abstayne to make true conf  
fession & dewe satisfacciō / & as sayth synt Barnard  
y sorrowe ought to be in. iij. maners / that is to saye

Sharpe/moze sharpe/ and sharpe/ryght sharpe/for  
cause we haue offended oure souerayne lord god  
creatour of all thynges. And moze sharpe/for we  
haue impugned our celestyal fader y so swetly hath  
nourished & fedde vs. And in that we so haue offend  
ed hy/ we may be reputed woꝝ then dogges/for  
y dogges of theyꝝ nature loueth & folowes them/  
that nourisheth & fedeth them. Thyꝝ dely contrycio  
ought to be mooste harde and sharpe/for somoche  
that in comyttyng synne we offende god. And crus  
cifye & tourmet our redemer that hath bought vs  
with his propre blode/and delyuered vs frome the  
bondes of synne & hath delyuered vs frome the cru  
elte of deuylles and y paynes of hell/Wherfore we  
ought to haue sorowe and displeaunce of thꝛe thyn  
ges. ¶ That is to wyte of synne comytted by good  
dedes leste and tyme losse as spreketh saynt Augu  
stine sayenge contrycyon of herte is moze woꝝthe/  
then all the pylgrymages of the worlde/& in a clau  
se made vpon the psalme. Ad dñm cum tribularer.  
It is sayd god can not despyle ne withstande the  
repentaunce of a contryte herte/that with very co  
tricio befecheth his mercy. And in lyke wyse sayth  
saynt Iohn Crisostome/contricyon is that onely  
thyng that maketh a soule to hate y freshe habys  
tes/and maketh hym redy to loue sharpe clothynge  
of heer/to loue teares/to hate and flee pleasaunces  
and laughynge/for there is nothyng that so con  
iouneth and vnyeth the soule to god/as the teares  
of a penytente. ¶ And to the contrarye sayth



saynt Augustyne we maye not geue the deuyll mo  
re sharpe sorowes: then to heale our woundes of  
synne by confession and penaunce. But alas howe  
be it that by penaunce and contricion we may get  
so moche weale: and yet fewe folkes be that wolde  
do penaunce. ¶ Wherfore thus our lord complay  
neth hym / spekynge by Ieremie / there is no man  
speketh that good is / nor that wolde do penaunce  
for synne comytted and done. The seconde that is  
to say confessyon is lafull and suffycient occacyon  
and declaracyon of synners trespasses before the  
preeest. For this worde cōfession is as moche to saye  
as an hole she wynges or she wynges of all togyder.  
For he truely confelleth hym holily: that sayth all.  
Confession also as sayth Ildoze in the boke of his  
ethymologies / is that thyng by whiche þ secrete  
sekenes of the soule vnder hope of pardone & mer  
cy is made open to þ praysonge of god / of the ver  
tue of whiche saynt Ambrose vpon þ psalme beati  
inmaculati sayth: the vengeance of god seaseth: þ  
mannes confessyon make hym selfe clene. And Cal  
sidoze vpon the psalme of Confiteantur tibi popu  
li deus sayth / that god is not as Iuge / but as an  
aduocate for them that by true cōfession condemp  
neth & yeldeth themselfe gyfte. And poze leo sayth  
that the synne abydeyth not to cōdempne man in iu  
gemente whiche by confessyon hath bene purged.  
And saynt Augustyne in þ boke of penaunce sayth  
cōfession is the helthe of soule / the mynyster and  
consumer of synne / restorer of vertues. ¶ And the

Withstande and ouercomer of the deuyl / & what  
more / confession thyttes þ gates of hel / and openeth  
þ gates of paradysse. And for these forsayde causes  
ryght dere frende trust the counsaile of p[re]sbyte. Tell  
thyn inquite so as thou mayst be Justified / for þ  
begynnyng of Justyce is confession of synne / wher  
fore it behoueth to confesse the of all thy synnes holp  
of the whiche thou canst knowe ony remembraunce  
to one p[re]est whiche hath the power to assyle the / so  
that thou telle not p[re] of thy synnes to one p[re]est / &  
p[re] to another. For yf thou sholdest confesse the after  
suche maner / nother the one p[re]est ne the other my  
ght assyle the / for as sayth saynt Barnard / he þ  
deuydeth his confession to dyuers confessours / hath  
no p[re]done. For it is detestable saynyng of hym / that  
deuideth & withholdeth his synne from shewyng  
the veray profoundenes of his synne eternally. And  
they þ maketh suche confession / receyueth excomu  
nicacio for absolucion / & maledyccyon for blessinge.  
Suche diuysio[n] & confessions is made by ypocrysie  
For they shewe theyr grete greuous synne to the  
p[re]estes whiche they knowe not. And to them þ be  
of theyr familiar knowlege / they shewe theyr most  
hygh synnes / wherof sayth saynt Augustyn as it  
is wyrtten in þ decree. He that deuydeth his confes  
sion is not to be prayled in no condycyon / for he kee  
peth counsaill frome the one / that he sheweth to þ  
other / & whiche thyng he doeth by maner of ypo  
crysie / to the entente to be prayled. ¶ Now lette vs  
speke then of satisfaccyon the whiche Saynt Aug



gustyne Diffyneth in this maner. Satysfaccyon is  
to Withstande and leue the causes of synne / and not  
to fauoure his suggestions ne admonicions / saynt  
Gregorye sayth we make not satysfaccyon by scas  
singe of synne / yf we leue not the voluptuous bys  
longynge therto. And shewe wepyng and lamenta  
cayon vnfayned / for our synne to the whiche pur  
pose sayth Crisostome suche as the offence afore  
hathe ben comysed: suche wyse ought agayn to fo  
llowe þe recōsiliacyon and satysfaccyon. And almos  
che to be inclyned to wepynges / and lamentacyon  
as thou haste ben inclyned to synne. ¶ And to tas  
ke as greate deuocyon to penaunce / as thou haste  
hadde grete intente to commytte synne.

¶ For thy greate and mighty synnes desyret the  
greate lamentacyons wherof sayth Eusebeus bys  
shoppe / by lyghte contricyon maye not be payde  
the dette the whiche is due to the dethe eternall.  
For synne / ne with lytell satysfaccyon the fyre eter  
nall that is made redy for the euill may be quen  
ched / but many be soone wery in this mortall lyfe  
to doo penaunce / and retourne frome the waye of  
satysfaccyon / lokynge bakwarde as dyd the wyfe  
of Lothe / agaynste the whiche speketh saynt Bar  
narde in a sermonde / and sayth / he that perfectly  
feleth and percepueth the persaunt dedes of synne  
& the lesynge and sekenes of þe soule / can not lyght  
ly fele and perceyue the paynes of the body / nor res  
pue the laboures ony thyng / by the whiche he  
maye do awaye synnes passed & Withstande theym

þ he be come. And as saynt Augustyne sayth upon  
the. xlv. psalme many be that haue no shame to cōs  
mytte synne but they haue grete shame to doo pes  
naunce. O vnbelefull creature and farre out of thy  
reason / canste thou not haue shame and horzour of  
the greate woundes of synne. Seest thou not what  
foule stinke & rottennes is therin / renne to thy mea  
dicine and do penaunce and saye my lord / god my  
creatour / I knowe myne Iniquyte / and so clerly /  
that my synne is alwaye agaynst me / to the onely  
I haue commytted synne / which is onely with  
outen synne. Forthermore it is to be knownen that  
satisfaccyō is in thre thynges þ is to wyte in praye  
er almes and in fastynge / to thende that the nom  
bre of thre be opposite agaynst thre false and deed  
ly synnes / prayer agaynst pryde / fastinge agaynst  
concupyscence of the fleshe and almes agaynst cos  
uetous. And for all thyng that is cōmytted agains  
te god is ordened prayer. And for the synne agayn  
te his neyghboure is ordened almes. And for the  
synne agaynst hym selfe / is ordened fastynge and  
for more declaracyon of satisfaccion he speketh som  
what of almes. Almes is as moche to say after the  
maner of spekyng: as cōmaundement. of mercy.  
And in this maner ought this worde to be wyrtten  
Elemosina by E and somtyme they wyrtte Elymos  
sina by I then is it asmoche to say as the cōmaun  
dement of god / for he hymselfe cōmaunded / it to  
be doone with his owne propre mouth / wherof  
sayth / Jeremye geue almes & all thynges / shall be





pou pure & cleane / or thyrdly Almes may be sayd af-  
ter some the Water of god / for as Water quencheth  
fyre / so almes dede quencheth syne / Wherefore it is  
to knowe þe thre thynges pryncypally ought to mo-  
ue us to do and accomplishe almes and Werkes of  
mercy. ¶ The fyrste is for mercy byeth agayne þe  
gylte of synne for so moche as it is wryten in þe pros-  
uerbe in þe .xviij. chapytour / by mercy vanyte & ini-  
quite is bought agayne / & Danpell resiteth in his  
xiiij. chapytour spekynke of a woman that put in  
all þe vesselles that she had a lytel quantyte of oyle.  
And anon the oyle grewe in suche maner that she  
payde & pacified her credytours. The vesselles of  
the woman / betokeneth the poore people whiche  
we sholde call in to our houses. for as sayth I saye  
in his .liij. chapytour lede and call the poore to thy  
house and kepe theym : and with that thou haste /  
that is to say / dystribute parte of thy substance to  
this poore vesselles. Moche lyke to þe sayth Chobp-  
ys thou haue lytell to geue yet studie to geue & des-  
parte to þe poore wyllingely. for then shall growe  
the oyle of mercy / When by gracious merytes the  
synful soule hath made satisfaccyon to god for his  
synnes. ¶ The seconde thyng that ought to mo-  
ue us to geue almes is for it encreases and multi-  
plies þe temporall goodes / as sayth saynt Grego-  
ry in his dialogue / worldly substance be multiplie-  
ed. for so moche as they be dystribute / and geuen  
to the poore / we haue example in the thyrd booke  
of kynges in the .xvi. chapytour of the wydowe þe

Wyl. of gol.

D. j.

fedde Help / to Whome almyghty god multiplyed  
bothe brede and oyle / Wherby it is vnderstande  
that more is the almes prouffitable / to them that  
fedeth þe poore: then to the poore that receyueth it.

**¶** Thyrdly Wherfore we ought to doo almes and  
Werkes of mercy is: for that / that almes kepeth  
the almes geuer at the houre of dethe / and ledeth  
with clernes and Joye his soule to the Realme of  
heuen. And therfore sayth saynt Ambrose / þe mercy  
is the onely helpe to theym that ben passed. 

**¶** What selfshyppe is it of almes to hym that  
dyeth / leue not then so true and so good a seruañte /  
nor putte not suche an aduocate behynde thy backe /  
ne doo not as they that in theyr lyfe withholde  
theyr goodes by suche brenpunge Coueytous:  
that neuer with theyr propre handes / departed almes  
to the poore. For suche be semblable to hym þe  
for to se clerely his wayes bereth his lyght behynde  
his backe / but do as is taughte to the by Eccle:  
siasticus / saye not to thy frende of thy soule that is  
to saye to Iesu chryste: or to þe poore that shall aske  
the almes. **¶** My frende goo and come agayne to  
morrowe and then I shall geue the / albeit that thou  
mayste geue hym whan he asketh it. 

**¶** For it is to be knowen that the ryche of Whome  
þe poore asketh almes: ought to consydre thre thynges.  
Fyrste who it is that asketh / for god hym selfe  
loueth so moche the poore that all that is geuen to  
theym in the honoure of hym: he repetes it to hym  
selfe. **¶** And for so moche as it is Wryten in the



thyrde chapytour of saynt Mathewe / all that ye  
shall doo to ony one of the leest seruautes : ye doo  
it to me / god by the pooze demaündeth almes of the  
ryche / and the ryche demaundeth of god the realme  
me of heuen / so that the ryche ought well to drede  
for to refuse or deny his almes to the pooze / leeste  
that almyghty god wyll deny his prayer and as  
kynde of the Realme of heuen. For it is wyrtten in  
the prouerbes in the. xxi. chapytoure. He that clos  
seth his eeres whan he heareth the pooze crye / the  
tyme shall come that he shall crye / and god shall  
not heere hym. ¶ Secodely / the ryche sholde well  
consydre what thyng it is that god asketh / whan  
by his pooze people he asketh almes. Certaynly  
he asketh nothyng of oures. But god asketh his  
onely owne / wherfore he maye well be called our  
kynde to god whenne he denyeth / to the pooze his  
necessaie almes : whenne he hathe meates and  
drynkes with other goodes aboundauntly : the  
whiche thynges well consydered Dauid : where  
he sayth in Paralipomynone in his. xxix. chapy  
tour. ¶ O my god and my lord all thyng  
be thyne / and we haue none other thynges to ge  
ue the but onely that / that we haue receyued and  
taken of thy hande. ¶ For truly oure lord god /  
asketh by the pooze nothyng but that that is his  
and apperteyneth to hym : and not to haue geuen  
but onely to leane it. ¶ And not onely / to yelde  
therfore the double or thyrde parte : but as an blus  
ter wyll encrease it an hundreth tymes more.

**T**o poore synner doo thenne after the sayenge of  
saynt Augustyne / geue to god for vsurpe and thou  
shall take an. C. tymes more / and possede the lyfe  
eternall. To moche thou arte vnkynde yf thou wyl  
not geue to god. For god to vsurp as thou woldest  
doo to a Jewe or a sarazyn. And therfore consydre  
all these thynges / and I derely praye the assemble  
to gether y poore / and by them make thy treasure  
in heuen / in doyenge y werkes of mercy: and make  
not thy treasures here in etherthe / but the herte of  
a coueytous man is as a pytte withoute a botto  
me / the more it receyueth the more it wolde haue /  
and yet it is neuer full / and so sayth Ecclesiasticus  
in y. vii. chapytour. The coueytous man shall ne  
uer be fulfilled with money / for the herte alwaye  
foloweth the treasure. Sorowe maye be sayd to  
thepm y in perellous exyle of this worlde maketh  
thep: treasure / and vpon that sayth Crisostome /  
assemble thy substance in place & countree: Where  
shall be thy dwellinge / for he y maketh his treas  
soure but in erthe / shall none haue in heuen when  
he nothyng hath put there. And beleue suerly y  
the thyng thou shall fynde there: is onely y good  
thou haste geuen to the poore. The goodes be not  
a mannes whiche he may not guydene bere with  
hym. Now vnderstande y sayre auctoryte of saynt  
Ambrose / he sayth that nothyng is of so grete co  
mendacyon towarde god as pyte and charite / the  
good doctour sayd I haue beholde many boke / &  
scryptures / but I can not remembre that I haue



founde of ony man / þ̄ wyllingly hath exercised  
the woorkes of mercy and pyte and bilyously dyed.  
And pope Leo sayth he geueth and sendeth to god  
precious and entere frutes that neuer letteth the  
poore departe frome hym dyspurned or soowfull.  
For the vertue of mercy is so grete / that without  
that: all the other maye not prouffyte. And howe  
be it that a man be true / chaste / sobre / garnysshed /  
and adꝛyched / with many other vertues / yf he be  
not mercyfull & pyteous neuer shall he fynde mercy.  
And this that I haue sayd of vertues / almes  
and woorkes of mercy concernynge the poore people  
suffyseth. And now we shall retourne to the pur  
pose of the begynnynge of this chapytour / where  
it is sayd / he that takes not his crosse and cometh  
after me: is not worthy to be with me. This crosse  
oughte to be taken in the tyme of youth and stren  
gthe / to the whiche purpose it is sayd in the secons  
de chapitour of Ecclesiastice. Remembre the of thy  
creator in the dayes of thy youth / for then it proufs  
fiteth a man moost / and moost pleaseth god. In ly  
ke wyse he sayth sone tary not to couerte the to god  
and dyfferre not frome daye to daye. For his Ire  
shall come on the sodaynly. And in the tyme of ben  
geaunce he shal distrope the / but agaynst the hels  
thefull counsaile of þ̄ wyse / the deuyll geueth and  
promyseth to man euyll & dampnable hope of long  
lyfe / sayenge thou arte yonge and stallyue & thou  
mayste goo to confellyon and do penaunce.


**O** these poore synners howe they be deceyued  
My: of gol. D.iii.

that so lyghtly beleueth in his deceptes / and in the  
falle hope of longe lyfe / purposynge in theyr aeye  
to correcte theym selfe and amende / and then cos  
meth soden deth / and fynably rauyssheth and tas  
keth theym to dampnacyn. ¶ And for so moche  
as it is sayd in Ecclesiastico in the .xxix. chappytour  
That by the promysse and hope of longe lyfe ma  
ny be putte to perdyce. Nowe is it then to note  
that suche deuyllysh promysse of longe lyfe & thyn  
kyng to doo penaunce in aeye is full euill / for it  
is agaynst ryght and reason. And yet is it worse /  
for it is also agaynst the synner hymselfe.

¶ And more euill it is agaynst the souerayne bo  
dye of god / and that it is agaynst ryght and reason  
it appereth by thre ensamples / & fyrst example is /  
that who that hadde .x. asses and sholde geue the  
greatest burthen of charge to bere to the moost feble  
he sholde do agaynst reason and good Justice.

¶ And so wyll he that onely wyll geue to hymselfe  
fe in his aeye the charge and burthen of synnes  
that he hath comytted in his youth / and strenthe  
for then he geueth the burthen to the moost feble  
asse / & is to saue to the debilitye of aeye. for in aeye  
man hath no strength ne vertue to bere labour or  
payne. And they that so differre theyr penaunce / des  
serueth malediccion of god / as it is wyrtten in zachar  
ria in the fyrste chappytour. The man full of fraude  
is cursed that in his bestyall lyfe hath doone ma  
nye euylles / and maketh sacryfyce to god of the  
worste and the moost poore amendement.



**A**nd in lyke wyse is he cursed that in the delites  
of this worlde passeth the tyme of his yowthe and  
strength / and differreth to make true sacrifice vnto  
almighty god / tyll the tyme þat feble and olde age  
come vpon hym. **A**nd therfore sayth Ildore /  
he that lyueth the couenable tyme of penaunce / It  
shall be to hym but as a boyde thyng to come to þe  
pate of god to praye. 

**T**he seconde example is / that he that in his  
strengthe and power is not able too lyfte a ferdell  
in his yowth / and whanne he cometh to feblenes  
of age / then wolde take vpon hym the charge /  
myght wel be reputed a verpe foole.

**S**o in lyke wyse is he that in his yowthe whyle  
his strength is in hym / woll not take vpon hym  
the dedes of penaunce whiche thenne maye be to  
hym lyght. And hopeth better to do them in his  
age when there shal be augmented in hym grete  
debilitie and feblenes / he well maye be resembled  
to a foole. **W**herof as it is sayd in the lyfe of fa-  
ders that one wente and kutte a fagotte of woode  
and then assayed to lyfte it / and founde it to heuie.  
And yet incontynent he wente to another woode  
and putte in more / and wolde haue lyfted it / and  
founde it so moche more heuie to bere. **I**n this  
manere dothe the synners whā they take the char-  
ge of synnes and leueth to do penaunce / frome day  
to daye puttynge & adioynynge synne vpon synne.  
For as sayth saynt Gregorie. The synnes þat by pe-  
naunce is not purged & taken away of his nature

desyret and draweth to hym other synnes.

**T**he thyrde example is / he y all his lyfe hathe hadde grete study and cure / With workemen to prepayre and make an house in the whiche he neuer hathe purpose ne hoope to inhabyte ne dwelle.

**A**nd the house whiche he desyret to dwelle in wolde vtterly dystroye to his powre / It were a iust cause to repute hym a defamed foole. Nowe ought men then to knowe and vnderstande / that so is it of the synner y vnto y deth desyret to tourne hym to god and alwaye desyret and coueyteth to lyue in the delytes and voluptuyness of this sorrowfull and myserable worlde / folowynge euyl companies by the whiche he hathe grete occasions to commytte many deedly synnes / by the meane wherof / he all the tyme of his lyfe is makynge redy and prepayreth his house in helle / where no man sholde wyll to dwelle.

**A**nd therfore ought they to dred and doubte the sentence of saynt Paule / who sayth he that goeth and doeth agaynst his consciens / he edyfyeth hym selfe an house and loggynge in hell.

**A**nd for to shewe and proue that the promysse & hoope of longe lyfe is yet more euyl agaynst the synner. **I**t appereth and is to vs clerly shewed by two examples.

**W**herof the fyrst is / he that sholde desyre rather to be seke then hole and in seruptude rather then in lyberte / and to haue nothynge leuer then to possesse his pte of all y goodes of y worlde he sholde be



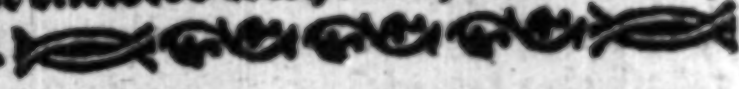
ker of the kyndome of heuen / geue thy selfe to hym  
and thou shalt haue his kyngdome. And in ony  
wyse let no synne abyde in thy mortall body.

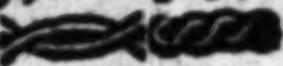
**O** Wretched and synfull soule / yf these excellent  
Joyes wherin y sapntes and chosen people of god  
shall Joye euerlastyng in the kyngdome of heuen  
can not moue and styre the by penaunce and vers  
tuous doynges to come by the grace of god / to the  
sayd kyngedome of heuen. I wyll aduylse the to  
feare / quake / and consydre with greate drede : the  
miserable condicions & penalytees of hell / the cyte  
of the deuyll / that by the feare and drede of them : y  
maye rise agayn from synne & be tourned vnto thy  
lorde god with all thy herte / of the whiche paynes  
is to be knownen / that lyke as the soules that be  
dampned haue dyuersyte of synnes / so lyke wyse  
is to theym dyuersyte of paynes. Wherof speketh  
saynt Gregory on this wyse. One fyre of hell is to  
be beleued / but it brenneth not all synners in lyke  
maner. For eueriche one of them accordyng to the  
greuousnes of theyr synnes : shall suffre condygne  
payne / as by one fyre / chaffe is brente / woode is  
brent / & Iron is brent / but not by one maner. The  
fyre of hell is so inflamed and kendeled by the Ire  
& wrath of y euerlastyng Iuge : that it shall neuer  
be quenched / but dure euerlastyng / Wherof it is  
spoken of Iobe the .xxi. chapytoure / the fyre of hell  
shall deuoure them that be dampned whiche shall  
neuer be quenched. **O**f the sharpnes of the fyre  
of helle speketh saynt Sebastiane / to whome an

aūgell appered sayenge on this maner / this mate  
riall fyre whiche we se and vse dayely : is no more  
vnto þ fyre of hell : then is the fyre that is paynted  
vpon a wall lyke vnto the sayd sensyble and vsuall  
fyre. ¶ And Isidore sayth that in hell shall be  
a certayne byspon of a derke and obscure lyght : by  
the whiche they that be dampned : may se in what  
maner of wyse : they suffre payne / but nothyng  
by the whiche : they may Joye. And the dampned  
spyrtes shall se there in payne with theym : those  
people with the they loued inordynatly in this worlde  
to thentente þ lykewyse as they had worldely  
pleasure inordynatly togyther : so they shall suffre  
payne euerlastyng in hell / here may a question be  
asked whether þ the dampned spyrtes may se the  
glozy of sayntes / to þ which answereth saynt Gre  
goire in an Omelie of the riche man that sette all  
his felicity and pleasure in eatyng and drinkyng  
and inordinat apparell / saynge on this wyse. It  
is to be beloued that before the rewarde of the ex  
treme Juge ment of god : the vnyghtwyse people do  
se the ryghtwyse people in reste and quietnesse /  
and seynge theym in Joye : they be not onely cru  
cyfied by theyr owne payne : but also they be cruci  
fied by þ sight of them in Joye. ¶ The ryghtwyse  
people and they that be saued seeth alwaye the vny  
rightwyse & dampned soules / to thentente þ theyr  
Joye maye encrease. For why : they beholde the  
intollerable payne which by the grate grace and  
mercy of god : they haue auoyde and escaped



**A**nd in commyttynge synne dispendeth folysshely and wasteth vnkynedly the goodes that his creatoure hath geuen hym. That is to knowe the soule / the body / the wytte / by the whiche his soule is ennoblisshed / & strength and vertue of his body / his worldely goodes temporall / the space of his lyfe / and many other fayre and greate gistes and benefytes that of god he hath receyued / saynt Gregorpe speketh of the soule : Whiche god hath geuen vs as a precyous treasure / to be reasonably in doyenge meritorious workes : by the whiche we maye gette the Realme of paradysse sayth in this manere / Curses and sorowes be to me / yf I by my negligence fayle to kepe the treasure and Jewell that the precyous lambe vndefyled Chryste Iesu / hath wyllid full derely to bye agayne. And for the tyme that god hath geuen vs in this mortall lyfe as sayth the sayd saynt Gregorpe : thou haste not in this worlde daye / houre / ne mynet / ne space of tyme wherof thou shalt yelde accomptes before god / how and in what operacyons / thou haste imployed thy tyme. ¶ The thyrde example is yf the seruautes whiche haue dyspendynge of theyr lordes goodes geue to straungers & his Enmyes the best brede & wyne / and geue and mynyshe to his lord & bytayles that be corrupte rotten and stynkyng / he sholde doo vniustely / and falsely agaynst the Wyll of his mayster / and ryght so dothe the synner that all the beste tyme of his yeres that is to saye in his youthe geueth hym selfe

to the worlde and to the deuyl: Whiche be the ene-  
myes of Iesu chryste and purposeth to geue to god  
the worste: Whiche is the olde ende of theyr lyfe.  
Alas he dyde not thus wiche sayd my god my crea-  
tour / my strength my beaute and my youth: Wyl  
I onely to thy serupce kepe / and to this purpose it  
is sayd in ecclesiastices gyue not to god the rottens  
nes and dregges of thyne aeye / but presente vnto  
hym the free wyne pure and clene of thy flozyschyn-  
ge youth. Item saynt Gregoꝝ spekeþ of theym  
also that deffereth to do penaunce / and sayth the  
synner is to sette straunge frome þe fapthe and los-  
ue of god that for doyng of penaunce abydeþ the  
tyme of his aeye / for he then hath not in his powre  
ony tyme or houre of his lyfe / wherfore and thus  
ghe the counsaile of Isidore euery poore synner  
ought dylgently with all his myght whenne he  
maye retourne hym to god / for who that doeth not  
penaunce when he maye: when he wolde he shall  
not do it. Woe then penaunce and tary not to chens  
be that thou be not enclosed without heuen with þe  
holyshe byrgens. 

**Howe we ought to dyspyse and  
hate the worlde.** 







**S**aynt. Iohn  
in his fyrste  
canonpque  
Sheweth  
vs that we

ought not for to loue the  
worlde ne the thynges  
that ben in the worlde.  
And saythe in this ma-  
ner / loue ye not the wor-  
de ne þ thynges that be  
therin / yf there be ony  
that loueth the worlde

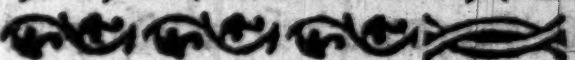
the charyte of god is not  
with hym. Allo the concupiscence of þ worlde pass-  
eth and vanyssheth away. And saynt Augustyne  
creatpnge vpon the same wordes / demaundeth in  
this maner. O thou pooze creature which woldest  
thou chese of these two: wolde thou loue the worl-  
de and temporall thynges & passe the tyme with  
theym: or dyspise the worlde & lyue eternally with  
god / yf thou loue the worlde: it wyll desceyue the /  
for the world calleth and draweth swetely to hym  
who that loueth and foloweth hym / but in theyr  
uede he faileth them / & may not supporte ne socour  
them / and certaynly þ worlde is as one excomuni-  
cate / for so as the excomunicate in þ chyrche is not  
praied for / so our lordes Jesu chryste prayeth not for  
the worlde / the whiche all tymes prayed for his pe-  
secutours / and them that crucyfyed hym. Alas to

Myr. of gol.

C. j.


moche is he a foole that serueth suche a mayster &  
hath suche a lord y<sup>n</sup> the ende chaseth & kesteth out  
his seruaunte naked and pooze and without hyre/  
for so the worlde doeth. We rede of the Soulden of  
Babylon the whiche beyng seke in the cyte of Bas-  
masens of a mortall desease confessynge hym selfe  
of the shortnes of his life / & of nyghnes of his deeth  
pyteously and in greate lamentacions / called to one  
of his seruautes and sayd to hym in this maner /  
Thou were woute to bere in my bataylles / the  
banier and the sygne of myne armes / by tryum-  
phant victorie. Now anone take and bere the syg-  
ne of my sorowfull deeth / that is to knowe this po-  
re clothe and myserable shete / and crye with an  
hyghe voyce by all the Cyte these wordes / se the  
kyng of all the Oryentall parties the whiche dys-  
enge and synnethyng his dayes / bereth with hym  
none of all the rychesse of this worlde / but onely  
this olde and pooze clothe or shete. And semblably  
we rede of a yonge pryncce kyng of Lozeyn beyng  
in infyrmyte of syknes / consyderynge his dayes  
were shorte / and his deeth nyghe / beholdynge his  
palaces / houses / and greate edifynges : cryed in  
castynge many syghes and pyteous teares. O my  
god my creatour Iesus / at this houre I se & maye  
knowe that the worlde outght wel to be dyspyled.  
Alas I haue hadde in this worlde many sump-  
tuous palaces / houses / & lodges / with greate ry-  
ches / and nowe knowe I not whether to goo : nor  
ther ony creature that wyll take and receyue me



this nyght in to his house. Consyde these thinges  
pooze and myserable synner and leue thy good and  
thy felycyte / þ is to knowe this disceyuable worlde  
de/before that by hym: and of hym / thou be lyste  
in so greate and myserable pouerte. Herken what  
saynt James sayth / he that is frende of this worlde  
de / is enmye of god. 

**A**nd saynt Gregory saythe / soo moche more as  
the man is nyghe the loue of the worlde: soo mos  
che farther is he from the loue of god / for the whiche  
thyng manifestly oure lord Iesu chryste at  
the houre of his passyon / Wente oute of the Cyte  
of Ierusalem all naked to be crucifyed and suffre  
dethe / Wyllynge to shewe that they ought to flee  
the worlde and his communitie / geuyng ensam  
ple that he that wolde folowe the fruyte and mes  
syte of his passyon: ought to Issue out of the worlde  
de / at the leeste by affectyon / in fleynge the worlde  
ly conuersacion / and despyrnyng the lpprytuall.

**A**nd for so moche our Lorde Iesu chryste spake  
to Jeremye / sayenge / flee and goo out of babilon /  
to thende that every persone maye saue his soule.

**B**y Babylon as sayth saynt Jerome is vnder  
stonde the house of confusyon / and that house repre  
senteth the worlde / where in all partyes reyneth  
confusyon as well in the clerge / as in the commu  
ne people. 

**A**nd in Belygyous as in seculers / and in olde:  
as in yonge / & generally as well in men as in wo  
me / in suche maner as saynt Iohn sayth verytably

Wyz of gol.

C.ij.

and With good ryght / all the Worlde is euyl: and  
to all euyl it is obedient. Wherfore sayt Barnard  
counsailynge / to flee the worlde and vse a relyge  
ous lyfe: sayth on this wyse / flee out from þe myd  
des of Babylon / that is to saye fro the worlde and  
saue your soules: flee to þe Cpte of refuge that is to  
the relyggyous lyfe / and there ye may for the euyls  
passyd do penaunce / and gette the Joye / Eternall.  
Wherfore abasshe you not / ne drede the hardenes /  
or payne of doyng penaunce. For the passyones &  
affectyons of this presente worlde: be not woorthy /  
nor suffycient: for to pardon the euylles and syn  
nes passed before. ¶ And therfore thinke on the re  
warde that is promysed / by doyng penaunce in þe  
house of god whiche is the heuely realme eternall.  
And for more example declaracion of this mater: it  
is to be noted that we ought to flee this synfull / &  
miserable worlde for. iiii. causes. First thou ough  
test to consydre / that the Wyse Wyllyngly wolde de  
parte to the conseruynge and kepyng of theyr hyl  
the: places corrupte with pestilence and pryncipals  
ly yf they fele and perceyue sekenes of dysposicion  
daungerous. In this maner is the Worlde for it is  
infected with corrupte pestilence by the aboundaun  
ce of synne. And in so moche as synne is ryght con  
tagyous sekenes / soo it is to be fled and lefte. And  
also the company of wretched synners / for it is vn  
sure & vnholosome to them that be hole in all theyr  
membres to folowe and vse the company of them  
that be leproous & vnclene. In lyke wyse it can not



be thyng sure to man: that wyll be pure and clene  
to folowe this synfull worlde fulfylled with all bys  
ces. To the whiche purpose it is sayd in ecclesiastis  
tis in y. xiiij. Chapytour. He that toucheth pytche  
in berynge therof: shall take some towche of fowle  
nes. And he that is cōpanyed with y proude: shall  
fynde some apparell or clothyng of pryde. ¶ And  
to save the trouthe: it is a thyng Impossyble that  
he abyde longe in good werkes that often frequen  
teth with euyll persones. And for so moche sayth  
the psalmyste / with the holy: thou shalt fynde the  
holy / and with y euyll: thou shalt fynde the euyll  
and so as euyll conuersacyon is nopsaunt & hurtful  
full: ryght so is the good company good & profytas  
ble / for he that fyndeth good company: fyndeth  
helthfull lyfe and haboundaunt on ryches.

¶ And for a true declaracion: beleue verayly that  
full seldome it is seen: but a man becometh good  
or euyll: after the company / where he is enterreyn  
ed. ¶ And as sayth saynt Jerome the hertes of  
chyl dren is as it were a clene pure table: In the  
whiche nothyng is paynted.

¶ Wherefore it is a true lykenes: that the woorkes  
and cōdycyons that they lerne in youth: be it good  
or euyll they wyll folowe in theyr age.

¶ Then let vs withdrowe frome this worlde as  
frome an euyll neyghboure. For in this worlde  
is there not a worse neyghbour: nor that so moche  
maye annoy vs: as the affynyte and affectyon of  
synnes / wherewith this worlde is replenyshed.

**S**econdely the wyse of theyr nature Withdroweth & departeth from þe places where they haue doubt to be betrayed / solde / or delyuered to þe handes of theyr enemyes / Whiche þe worlde dothe from daye to daye / wherfore the wordes of Judas that betrayed his mayster / is propre to that purpose. Whiche sayd he that I shall kysse: take and holde him / for it is he that I sholde delyuer you / suche or resemblable wordes / sayth þe worlde to the deuyll. For he that þe worlde cleppeth and kysseth and lyfseth vp in greate honoure / he betrayeth & gyueth them in to the handes of theyr grete enemye the deuyll. **W**herfore thou oughtest well to note that in this worlde there is no suertye ne trouthe. For as sayth saynt Jerome the moost grete and manifest sygne of dampnacyō / is to haue and folowe in this corporall lyfe / the pleasures / the sportes / & felicyties therof / and to be beloued of the worlde. For he erreth and farre goeth out of the waye of Justyce / that by ryches and delytes enforseth him to please the worlde. **T**hyrdely the wyse Withdroweth hym from þe place where he weneth there be perell / certaynly so is the worlde a place ryght peryllous / whiche is called a see as sayth the psalmyst / the worlde is a grete see spacyous / of þe whiche as sayth saynt Barnarde the dyffyculte of passage / and the multytude of passers proueth þe danger / as in the see of marcell yf they be. iiii. shippes one scarflye can passe wout perell. So is it of the see of this worlde / of. iiii. soules one amonge



them With payne cometh to saluacyō. This worlde  
be is lyke the diluue Where fewe folkes be saued  
in respecte of them þ̄ perisshē. It is as the fournes  
of Babylon / embraced With the fyre of hell / Whers  
fore aboue all thynge / man ought to drede & flee it.  
For by the wynde of a lytell worde / man is embrac  
ed to the fyre of Ire. And for the beholdynge of  
one Woman / is embraced With the fyre of lechery /  
and for the beholdynge of one precious Juell / is en  
braced With the fyre of couetous concupyscence.

**F**ourthly We se by experyence that man gladly  
withdroweth and departeth frome hym that des  
pyseth hym / and pryncypally frome his capytall  
Enmye. And oure capytall enmye the deuyl  
Prynce of the worlde / that nyght and daye manys  
seth our dethe / frome whome We withdrowe vs  
when we forsake the worlde. And for so moche  
sayth Ecclesiasticus in þ̄. ix. chapytour / holde þ̄ al  
way farre from a man that hath power to flee the /  
by the which man is vnderstande the deuyl / that  
man is ouercome by as sayth saynt Mathewe in  
his. xiiij. chapytour suche thynges be done by the  
euyl man vnderstandynge the deuyl our goostly  
enmy. For Whiche cause aboue sayd / We ought to  
knowe & vnderstāde þ̄ þ̄ souerayne remedye to ouer  
come the worlde / is to flee and departe therewith.  
And to this purpose we rede in the lyfe of faders /  
þ̄ saynt Agryme beyngē residunt & dwellynge in  
þ̄ palace of þ̄ Emperour / made his Wyson to god  
sayenge / lorde I praye þ̄ addresse me in the way of

helthe/in þ whichē Drilon makynge came to hym  
a voyce: saynge Agrym fle the worlde and þ men  
therof: & thou shalt be saued. And anone after the  
hoolp man wente in to a deuoute Belyggon/in the  
whiche place he prayed semblably as he had done  
afore/lorde addresse & shewe to me þ way of helthe.  
And agayne a voyce answered hym/agayne fle/or  
uercome/kepe silence/& rest the. These be the rotes  
to fle synne/by the fleynge: is ouercome the cōcupis  
sence of the fleshe/by keepinge sylence: is ouercome  
pryde/by reste & seasyng the loue and desyres of þ  
worlde: coueytise/& auarice is ouercome. Item I  
sodor sheweth vs in this maner to dysprayse the  
worlde yf thou wylte lyue in rest: take away & put  
frome þ all thynges þ maye noye: or take from the:  
thy good purpose/be come to þ worlde as deed/& so  
þ worlde to the nother care for þ glozy of þ worlde  
more then thou were deed/dysprayse in thy lyfe: þ  
thynges þ þ mayst not haue after thy deth/of this  
mater spebeth saynt Jerome in this wise/o lyfe of  
þ worlde: not lyfe but deth/a life false & deceyuable  
a lyfe myrte & medled with dy stres/a lyfe shados  
wed with leues/nowe as a freshe floure:& anone  
dye/a lyfe fragyle & caduke. O lyfe meserable to  
the true lyfe contrarie/þ the more he groweth: the  
more he mynyssheth/þ more he goeth forth: The  
nygher is the deth. O lyfe full of snares. How  
many hast thou in this worlde: of miserable men:  
taken and wrapped in thy lases/howe many hast  
thou ledde and dayly leadeth: in to the tourmentes



infernall/ how moche is he blyssed that maye knowe  
the thy sotelties/ moche more is he blyssed yf he hath  
no cure of the/ & dyspayleth thy blādysshynge/ &  
ryght blyssed ought he to be called that is depriued  
from the/ saynt Augustyne sayth yf worlde cryeth  
I shall faile the at nede/ & the fleshe cryeth I shall  
fall all to corrupcyon. Nowe aduyle the miserable  
synner: which yf wylte folowe. Alas ryght dere fren-  
de yf these thynges beforesayd moue yf not to dispise  
and condempne the worlde. Herken the spekyng  
of saynt Barnarde to them yf loueth this sorowfull  
worlde/ sorowe/ payne/ & trauayll/ be to theym to  
the whiche is prepayred yf mete of wormes/ laboure  
re/ flames of fyre/ thirst/ cōtynual wepyng/ and  
gnasshynge of tēth. And also yf horrible face and  
loke of deuylles. And sorowe may be sayd to them:  
yf be in yf perpetuall tourment where dethe is desy-  
red nyght & daye/ and neuer shall come/ for cursed  
synners in that tourment demaundeth dethe/ but  
dye shall they not/ for incessantly they shall be tour-  
mented in euerlastyng horroures. Now miserable  
synners thynke ye now what sorowe and lamen-  
tacyons shall be/ when yf poore synners shall be se-  
perate & put out from yf companye of the iuste peo-  
ple. And when they shall be geuen to the power of  
deuylles and shall goo with theym to eternal tour-  
mente/ depriued and departed frome the gloire/ &  
felycyte of paradysse/ in sorowe and payne perdura-  
bly dwellynge in helle/ where the fendes without  
seasyng: shall alwaye trauell & tourmente them.

He that thus shall be tormēted: shall neuer dye but  
euer lyue without hope or mercy / & for moze aug-  
mentacion of sorowe: the dampned shall lyue with-  
out deth / and dye without beinge cōsumed / wher-  
fore it is to be noted what Ildozē sayth / yf thou  
haue y wytte of Salomon: the strength of Samp-  
son / the tyme and longe lyfe that Ene hadde / the  
myght of tholomeus / the ryches of Cresie. What  
myght all these profyte the: at the houre when thy  
stynkynge infecte fleshe shall be geuen to the woꝝ-  
mes / and thy soule to hell / With the soule of the cur-  
sed ryche man: there myserably to be tourmented  
without ende. Item an other thyng ought to mo-  
ue and admonyshe the to flee and dyspyse y world  
that is to knowe: the shorte space and tyme of lyfe  
and the houre of deth that to vs is vncertayne.  
¶ Wherfore sayth saynt Gregoꝝy / y miserable ob-  
stynate synners: do purchase & desyre theyꝝ cursed  
byce / vnder the shadowe and hope of longe lyfe / &  
the good and iuste: leaueth the gyltes of synne /  
bycause they knowe and Iuge in them selfe / the  
shortenes and lytell whyle enduryng of this pꝛe-  
sent ryght miserable worlde. wherof speketh saynt  
James in the. iiii. chapytour of his canoꝝque what  
thyng sayth he / is our lyfe: but a vapour lyghtly  
apperynge: and anon adnichyled and lost. And as  
saynt Augustyne sayth. Howe shorte is the lyfe of  
man from his chyldehode vnto the decreped aeger /  
for yf Adam hadde lyued sythen the tyme god four-  
med hym vnto this daye: and now dyed / what



profyte holde be to hym the lengthe of his lyfe.  
**E** For what is oure lyfe but the course to the dethe  
whiche maye not be letted / but it behoueth vs al  
waye to attende the houre: that oure souerayne loz  
de and god hath lymytted. For in hym onely is our  
houre certaynly determyned / to the whiche purpo  
se sayth Senec / frome daye to daye we shall dye /  
for euery daye is taken frome vs a certayne of our  
lyfe. **E** O my dere frende / yf thou well consydre  
and loke vpon thy selfe geuyng hede to these woꝝ  
des before wyten: & perseuerantly prynte theym /  
in thyne herte: thou shalt haue no minde to syng  
onp other songe: in this wretched worlde: but ones  
ly this. I languyshe in miserye / and contynually  
go to my dethe / forgettyng the tyme of longe lyfe  
in this presente worlde. For truely y arte deceyued  
and thou hope on longe lyfe / and therby to possede  
many peres the tēporal Joyes and delytes of this  
deceyuable worlde. Not so my frēde not so / for day  
ly thou seest the contrarye / and as the psalmyste  
sayth / man is made semblable to vanyte: Whiche  
lyghtly passeth and consumeth: as a shadowe.

**E** Of the vayne Joye / myght / dignyte /  
honours / and ryches / of the worlde.






If thou wolde knowe what is þ Joye/  
myght/dignyte/honours/ & ryches of  
þ wolde/ vnderstande & herken þ pro-  
phete Baruc in his thyrd chapitour þ  
which demaündeth in this maner. wher-  
re be þ prynces of þ people: þ had seignory & domi-  
nacio of þ beestes of therth/ & that played & dispo-  
ted with þ byrdes of heuē / where be the men that  
gadered gold & syluer: & affye them in theyr treas-  
soure/ neuer satysfied with gettynge. I wys they  
be all passed and deed/ and discended in to hell/ and  
other be come in theyr places / whiche nowe Joye  
and vse of theyr goodes that they leste. And where  
be the greate clerkes & the creatours / or where be  
the greate dyners in excelle and superhaboundaunce  
of meates/ or they þ haue put theyr plesaunce to no-  
ryshe horses/ palfreys / & such other. And where  
be þ Popes/ Emperours/ Kynges/ Dukes/ Prins-  
ces/ Marques/ Erles/ Barons / noble Burgeys/  
Marchautes/ laborers/ & folkes of al estates/ they  
be all in powdre & rottennes/ & of þ moost greatest:  
there is noo more but a lytell memozye vpon theyr  
sepulcre in letters conteyned / but go se in theyr ses-  
pulcres and tombes / and loke and thou canst well  
knowe/ and truely Iuge: whiche is thy mayster: &  
whiche is the verlet/ whiche bones be of the poze:  
and whiche be of the ryche / deuyde yf thou may: þ  
laborer frome the kyng/ the feble frome þ stronge  
the fayre/ from the foule/ and deformed. Now cer-  
tainly it is well to be vnderstande that this worl-



dely Joye/What that euer may come of it/is to be  
fled. fyrste for it is ryght vyle of condempnys. Se-  
condely/for it is ryght false of promyse. Thyrde-  
ly for it is ryght frayle/ and bayne in endurynge.  
Fourthly for þe retribucion is ryght cursed & daps-  
nable. I saye then fyrst that þe Joye of the worlde  
is to be fledde/for so moche that of his nature/it is  
ryght vyle and detestable/wherof it is wyrtten in þe  
fyrst booke of Machabe<sup>9</sup>/in the seconde chapytour/  
the Joye of the worlde is dunge/wozmes/& cor-  
rupcion/whiche this daye is lyfte vp and set on  
hyghe/and to moze we nothynge shall be founde.  
Beholde then amonge all thynges/what is moze  
detestable then dunge/& amonge the beestes moze  
vyle then þe wozmes/& thou shalt saye that þe Joye  
of the worlde is none other thyng/ but dunge and  
wozmes/whiche ought to be witstande and dys-  
prayed of men. The Joye of the worlde also is as  
the rotten woode/of the whiche the phylosopher tes-  
teth/& the experience appreueth/for on the nyght  
it shyneth/and is pleasaunt/& on the day/it appe-  
reth rotten and noughte/what other thyng is a  
man full of: bayne glozy/þe in hym selfe taketh sus-  
che pleasure/is but onely a lyght & clerenes faynte  
and deceyuable/whiche the eyen of the pooze crea-  
tures/that be weeke/seble/and sekely Iugeth by  
holdynge outwardly/to be the true Joye of felicity-  
te. But whan the pyteous daye of Iugemente  
shall come/In the whiche almyghty god shall illus-  
myne the hydde and secrete thynges that now be

My<sup>9</sup> of golde.

I.i.

in derkenes / and shall declare and open the coun-  
sayll of hertes / then they that now seme and ap-  
pere glorvous / shall then appere fowle / and full  
of rotnennes / and of all people cast out and refused /  
as styntyng and abhomyable. 

**F**or suche folkes that hathe þe ryches and puyss-  
saunce of the worlde / be semblable to a batte / that  
in the nyght flyeth and shyneth / and in the daye we  
draweth / and hydeth him / and appereth al blacke.  
Alas yf these pooze and myserable people that in  
theyr bayne ryches putteth theyr gloze / whiche  
here after shall retourne in to dust / with fylthynes  
of theyr fleshe / & nowe in this myserable worlde  
by dygnyte and greate power be exalted / wherby  
they oppresse and ouercome the pooze / whose pryde  
shall shortly be swaged / by cruell deth / then ap-  
perynge blacke and rotten. Consydre Well these  
thynges be foresayd.

**I** can not thynke but they wolde condempne  
and haue in abhominacion / the tempozall gloze of  
the worlde / seynge and consyderynge the openyon  
of saynt Jerome / that sayth it is impossyble that  
man in this worlde and in the other shall appere  
glorvous.

**F**or the seconde we ought to flee  
and leaue the gloze of the worlde / for it is ryght  
frayle / and neuer assured ne cōfirmed in stabylte /  
but false & defectpue / as is the smoke or vapoure.  
and odour of the floure.

**T**he smoke is of that  
nature that the moze it procedeth in hyghth / so mo-  
che it mynesheth of his puyssaunce / and substaunce



ce. ¶ In so moche that fynably in mountynge soo  
 hygge/it cōsumeth and vanyssheth. ¶ The floure  
 semblably whiche hathe greate odour: and for a  
 lytell shorte tyme in sauoure and coloure noble and  
 pleasaunte/by a lytell wynde oz heate of the sonne:  
 it is deed & dzyed/ & leaseth bothe sauour/couloure  
 & odour. So is þ Jope of this worlde/as wyrteth  
 Ilaye in the. iiii. Chapitour/ all thynges that god  
 hathe created in flesshe: is as the haye / and all the  
 glozpe of the flesshe is as the floures/ of the same:  
 the haye be cometh dzye/ and leaseth his colour and  
 floure/ soo is the glozpe of the worlde vayne / and  
 infructuous/ lyght and transytozpe. ¶  
 ¶ And soo be they that loueth the worlde / as the  
 haye soone dzye & deed / anone as they be come out  
 of the erthe. ¶ Wherfore sayth ecclesiastic/ all tem  
 porall myghtes/ all corpozall lyfe/ is this daye du  
 rynge: and on þ morowe deed/ and at an ende. Bes  
 holde where is nowe the glozpe of kynge assurye:  
 whiche behelde vnder his sepgnozpe and domina  
 cion: the nombze of. xxvi. prouynces / where is the  
 glozpe of kynge Alexandze/ that put all þ erthe vnder  
 his subieccion/ & obepsaunte: so as it is wyrtten  
 in the fyrste of machabeus/ where is nowe the glo  
 rpe of all his empere oz þ realmes: that he put vnder  
 his obepsaunce/ where be þ prynces whiche had  
 dominacyon on þ beestes of therthe: be they not all  
 passed: as well the pylgrymes as the hostes of all  
 sortes: what was theyz contynuaunce: but shortly  
 gone and sodeynly departed in the space of one day

**T**hey haue in vanyte passed theyr dayes / and  
theyr yeres / in a shorte season / and lyke Wyse in va  
nyte they be departed & vanisshed and none is aby  
dyinge / for it is comon to all thynges create to dye / &  
deth is of suche condicion that it beholdeth nether  
honoure / ne riches / but is so cruell that it spareth  
none his course / and lawe by all þe worlde is so cos  
mon / and egall / that it spareth no more the Emper  
our / kynge / or grete estate / than it dothe þe moost  
caytyfe / or pooze creature / for not withstandinge  
that the ryche & myghty is noysshed in this worl  
de with delicyous metes: folowynge his voluptu  
ous pleasures / by þe whiche his soule is defouled /  
in the ende he shall bere no more with hym then the  
moost pooze. ¶ **T**hyr delp the gloze of the worlde  
is to be fledde / for it is ryght false and deceyuable /  
& holdeth to none his promyse / not withstandinge  
that it may not geue ony man one moment or spa  
ce of tyme / yet it promyseth man surety of lyfe / be  
holde who maye compare with kynge Alexandre /  
and with the gloze that he had in the worlde he  
lost neuer batayll / but often ouercame grete mul  
titude of his Enmyes / he beleged neuer Cyte but  
he won it / there was no prouyde but he subdued it /  
to his domynacion / yet not withstandinge all his  
mygh / at the houre that he had wente to haue rus  
led & gouerned all þe worlde in peate / by a lytell be  
mont he was constrayned to dye / & so departe / and  
leue all that worldely gloze. Wherfore man doest  
thou folowe the Joye of this worlde / that in thens

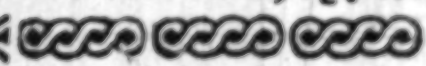


be maye not socoure the / of þ which sayth Peter  
blesse in a pystell / the false deceyuable gloze of  
the worlde: abuseth and deceyueth his louers. For  
What so euer he promyseth for the tyme to come: or  
What so euer he pretendeth for the tyme present: is  
thynge of nought / soden & passable as water rynn  
nyng. Fourthly the gloze of the worlde is to be dis  
spysed and fled: for it is ryght cursed / & of euyl res  
tribucion / It ledeth a man to no Joye but to all  
payne / & confusyon / of the which thynge speketh  
Osey in the. iiii. chapytour / sayenge the Joye of þ  
Worlde shall tourne to blame and cōfusyon / þ puy  
saunce in to debilitie / the Wysdome in to folye / the  
loue and delectacion: in to tribulacyon and payne /  
for by Iuste mesure & qantite for the gylt / shall be  
in the ende payne equiuolant / Wherof saynt Jeros  
me speketh in this maner to them that loueth the  
gloze of the Worlde: so we and mysery be to you  
that wyll haste to goo to the Joye of heuen: by the  
waye of youre rychesse. For it is a lyghter thynge  
for a camell to passe the hole of a nedyll: ye thenne  
a ryche man to entre to the realme of heuen. And  
for a more grete probacyon he saythe / note not my  
wordes: but the wordes of Jesu chryst / that sayth  
the heuen / and the erthe / shall passe and take ende:  
but my wordes shall euer be true: ferme: & stable.  
Therfore Wake and Wepe ye miserable synners /  
vnstablyshed with the wynde of inconstaunte for  
tune / that confoundeth & dispiseth other / ye be de  
ked and blynded with goodes of vanyte: and with

dygnytyes: that ye haue fraudently and malycy-  
ously: gotten in the worlde. The terme of your lyfe  
shall be perauenture this nyght: kytted & broken/  
your soule in hell without ende & without terme:  
in þe intollerable and myserable tourmentes/for as  
ye haue not bene with þe good men/contynuall hel-  
pyng in labour ne suffered them to lye by theyr  
laboure/ but of your myght hath diffouled and ex-  
torted them: so shall ye not onely be in tourment w-  
men/ but perpetually with all the deuylles in hell  
and so moche more as ye haue hadde Joye & glad-  
nes: so moche more in hell shall be payed your  
greue and payne/ and more shall I saye you our sa-  
uour & redemer Iesu chryste chase in this worlde  
xij. Appostelles / of the whiche there was of noble  
lynage but onely one/ whiche was saynt Barthel-  
me we/ and one ryche: that was Mathewe/ & all þe  
other were poore ffishers/ lyuynge in payne and tra-  
uell of theyr bodyes. ¶ Now sith it so is: that god  
is iuste and true: and all thynges procedynge of his  
mouthe is pure trouth/ verayly I thynke w- grete  
payne amonge all the Nobles / and ryche of this  
worlde one myght be founde conuenable and wor-  
thy to helthfull electyon/ but ynoughe maye be fou-  
de: that be propre and conuenable/ to the seruyce of  
dampnacyon. ¶ And for a lytell whyle beyng in  
hell they shall receyue theyr salarpe / and yf by ad-  
uenture: ony derke or blinden frome þe true lyght:  
wolde haue meruayll: and questyon of this wor-  
des: I holde answere in this maner/ Whether we



beleue that for one deedly synne a man shall be  
dampned: yf he dye therein / is to be answered so it is  
**¶** Wherby it is to be concluded that these thynges  
considered amonge an hundred / thousande with  
payne one brneth maye be saued. An other questy-  
on is this what is the ryche with all his delytes &  
pleasures. Truly none other thyng: but a vessell  
full of synne / replete w<sup>th</sup> pryde / lechery / & coueytous  
pryncypally to y<sup>e</sup> ryche myghty & noble: repyneth  
many tymes all syne and malediccyons. And they  
ought to be called theues / for violently they robbe  
and steale frome the poore: they<sup>r</sup> salarye / and de-  
fouleth and putteth to deth them: that they ought  
to susteyne and noyssh the with the goodes that al-  
myghty god hath gyuen to sustayne the poore / cer-  
taynly y<sup>e</sup> myscheuous and miserable synners that  
in they<sup>r</sup> onely richesses taketh they<sup>r</sup> felicitye / ought  
to gyue to the poore and inlarge them: with the su-  
perfluous goodes that they put in they<sup>r</sup> clothynge  
and they<sup>r</sup> araye. **¶** They take it to theym selfe: to  
they<sup>r</sup> ruen and dampnable confusyon. But alas  
they se the poore membris of Iesu chryste naked / &  
dispurueyd: dyenge for hungre: and thyrste / & ther-  
fore they forse not / but alwaye put they<sup>r</sup> treasure  
frome the poore / that is to wyte: the superfluyte  
and superaboundaunce of they<sup>r</sup> richesses in sum-  
ptuous edifyenge of greate palaces / that maye be  
pleasure to y<sup>e</sup> syght of mortal men / to beholde: pre-  
payngre greate diners: the riche to the riche / fur-  
nysshynge they<sup>r</sup> dysshes full of dyuers meates / &

fyllynge theyr bellies: & theyr caren bodyes: with  
the delytes of the worlde/ haunynge no pyte mercy:  
nor compassyon: of the pooze that they se dye dayly  
for hungre & thyrste. O miserable creature What  
other thynges is it then synne: suche a dampnable  
lyfe/ consydre then/ that as sone as the belly is fyl-  
led with haboundaunce of meetes/ y false dampnas-  
ble lecherie is presented at the gate / to drawe the  
to eternall dethe/ what woldest thou that I sayde  
more of suche folkes/ that in the honour and riches  
of this worlde: thus passeth theyr dayes/ certayn-  
ly all the tungen of mortall men: can not save nor  
determine the enoyme euylles / and synnes y they  
commytte. For they be thynke them not of god: ne  
of the deth/ but yf it be by aduenture/ in theyr slepe  
slepyng/ or dreimynge. 

**S**uerly he lyghtly falleth in synne: that thyns-  
keth not hym selfe mortall / and knoweth not god  
to be his Juge / to moche an ignoraunte foole / is  
he: that of these thynges haue no mynde/ and fleeth  
not this lyghte temptacyons/ lettynge nought by  
theym / and for to save the trouthe / I beleue that  
yf they had persyght knowlegynge of god theyr  
creatoure: and knewe theym selfe to be mortalle:  
they sholde not so offende god by synne: at the leest  
so boldely and soo greuouly. **A**las what doeth  
suche synners in the chyrche/ and places of deuocy-  
cyon: certaynly they goo full synfully to se and be-  
holde the beautye of women / When they oughte  
to thynke of god and saluacyon of theyr soule.



**T**hey thoughtes is howe they maye sayle bps  
pon the see / for to geder and assemble trasours and  
worldely ryches for them / and for they chyliden /  
thynkyng also howe they maye apparell and clos  
the theyr bodyes / with pꝛecyous clothynge to the  
worlde moost pleasaunt / & how they may make dy  
uerse playes & tourmentes / wꝛt suche other dyspoꝛ  
tes / and delycate meetes / to get and purchace the  
fauoure of women / to accōplys the ꝑ concupyscence  
of theyr cursed flesshely desyres. **O** pooꝛe miserable  
and cursed spinners / ye be to yꝑnoꝛaunte / what do  
ye / alas ye dystroye your bodyes / before the tyme  
of youre dayes / and putte youre soules to mortall  
dethe. **W**herof thynke ye cometh so many soden  
sekenes / but of to moche grete haboundaunce and  
excesse of meetes and drynkes / with the cursed de  
testable frequentaciō of women / ye thynke to play  
you with god / and abuse your selfe / ye forget that  
the soule sholde obey to the bodye / and in so doynge  
ye dystroye soule and body / before the tyme. And  
for a lytell shorte tyme of Joyes and songes here /  
it behoueth you after / to langoure in eternall tour  
ment / & wepyng without ende / drynke ye / eate ye /  
clothe you with dyuers habytes / in ꝑ often chas  
gynge of theym / to thende that your noblenes be  
reyled / and that no mortall man in honoure exce  
de you / and in hell shame and confusyon ye shall recey  
ue / where shall be then your greate dyners of dely  
cate and pꝛecyous meetes / ꝑ wynges of aromatpke  
and confected with dyuers spyces / eate now and

ye shall be drunken: for after your deth ye may no  
more doo so / but ye shal be in hell with y<sup>e</sup> cursed ry  
che that so dayly lyued in this delytes / & then axed  
but one droppe of water for to quench his heat /  
and myght not haue it / do euyl werkes and some  
the sedes of good werkes in corrupcyon: and in so  
rowe & cursednes / ye shall gader your sede at the  
day of Iugement / when it shall be sayd to you curs  
sed synners go to the eternall fyre of dampnacyn /  
Which is to y<sup>e</sup> deuyl & to his folk made redy. Alas  
herte more harde then is the stone / Wolde y<sup>e</sup> abyde  
that daye so terryble and so hozyble: in the whiche  
y<sup>e</sup> shalte not onely yelde accompte of thy lecherous  
clothynges / drunkenes / & of euyl spent tyme: ho  
thou haste lyued: but with that it shall behoue the  
to yelde accompte of euery bayne worde. O mis  
erable synner why dost thou not amende the / wher  
fore tarpest thou frome daye to daye to tourne y<sup>e</sup> to  
god / why dost thou not repentethyn euyl dedes /  
thy deth is nyghe / y<sup>e</sup> daye and nyght is aboute to  
ouerthrowe the. The deuyl is as nyghe to take &  
receyue the. Thy ryches shall fayle the at nede / the  
wormes abyde thy flesshe / that thou so dercly  
hathe noysshed / for to deuoure & gnawe it vnto y<sup>e</sup>  
tyme that / after the daye of Iugemente it be coioy  
ned to y<sup>e</sup> soule: that they maye suffre to gyther eter  
nall payne. O abused creature y<sup>e</sup> sechest & hopeth  
to fynde by y<sup>e</sup> vanytees of this worlde Joy / dyspos  
te / & insynpte ryches / & they be none / but a y<sup>e</sup> wylte  
fynde Joy & perpetual felicitye / labour diligently to



seeke þ blyssed realme of heuē / for there thou shalt  
fynde infynyte Joye. The which neuer Joye sawe  
or eare euer herde / nor herte of mā can cōprehende  
or thynke / the Joye prepared for the louers of al  
myghty god. Now leue then these vayne thynges  
þ in so shorte space be gone / to thende that þ mayst  
haue in possessyon the goodes & felycite of the Joy  
eternall. ¶ Alas what shall be of theym that ney  
ther for the loue of god / the drede of dethe / nor the  
tourmentes of hell / wyll leue theyr synnes / but be  
sorrowfull and dyspleasaut / when they maye not  
haue theyr cursed pleasures at theyr wyll and des  
yre / whiche is so greate dyspleasure to god.

¶ O ye wretched folkes / sorowe vpon sorowe shall  
be too you / that laughe and reioyce you so in this  
sorrowfull worlde / for after in anguyshe & sorowe  
full wepyng / ye shall haue eternall sorowe / reste  
yet a lytell & imploye your dayes / fyll the measure  
of your myseryes & malycies / so þ the indignacion  
of god shall come vpon you / be betruēt in this lytell  
tyme / in vsynge your outrageous playes daunces  
drunkenes / lettynge þ tyme vayne passe / asseblins  
ge to your chyldre honours ryches myghtes & pos  
wers augmētyng your noblenes & renoune to the  
ende þ your chyldre may folowe your lyfe & w you  
ppetually be dāpned. But perauenture some may  
saye that god is benygne and mercyfull / and redy  
to receyue all synners / that to hym wolde turne / ¶ I  
cōfesse it to be true / & not onely benygne / but more  
benygne / then ony may thynke / & pdoneth al the þ

truelly turneth to hym. Mas is not god ryght besyngne / that endureth so many Iniuries / and suffereth and geueth space and tyme / to the synners to amende and correcte them self / but of one thyng I wyll assure the / in that god is pyteous and merciful / in sufferynge of the synner / as moche is he iust in punysshynge the euill & iniquites / yet agayne it maye be sayd that a man whiche hath by longe space of tyme lyued and in his dayes hath done no good dede / and yf ony he haue doone / it hath ben veray lytell / albeit in þe artycle of dethe he shall take penaunce / & shall optayne pardon of his mysdoes. O folysshe and bayne cogytacyon of man / cursed and dampnable hope / that so wolde abyde to conuerte hym to god at that daungerous nede / for among a hundreth thousande men / that ledeth suche cursed lyfe / it shall be harde to fynde one that at that tyme / can seche to god for mercy or pardon.

**¶** O lord what gyfte / what grace / what mercy may man aue of god / engendred & nourished in synne / & neuer lyued after the lawes of god / ne neuer knowe ne wolde here speke of hym / ne yf euer wolde knowlege his owne synne / ne what it is to do penaunce / but yf he knowe it in sleppynge / what grace myght that man aske of god so knytte and bound in secular besynesse / the whiche incessantly thynketh what payne it is to leue and forsake his chyldren / on the one parte / whom sickenes cōstreyneth and oppresseth on yf other parte / the ryches & temporal goodes that he beholdeth and must leue



to the worlde / What sorowe / What heuynes maye  
touche that herte / whē he seeth þ of all goodes tem  
porall he is perpetually depꝛyued / & they may not  
socoure hym at nede / bayne & lytell auaylour shall  
be to hym then takynge of penaunce / for yf he hoped  
of helthe he wolde not aske pardon / and to make a  
brefe conclusyon / he that in his yowth dyd not shā  
me to offende god / in thende he shall not deserue to  
haue indulgence of god / What penaunce may it be  
to man that taketh it when he seeth to haue no mo  
dayes in this worlde. And yf he sholde purchaſe  
be worse then he was before / and in effecte / When  
he knoweth the dayes and tyme of his lyfe at a en  
de / then wyll he aske mercy of god to do penaunce.  
And after þ retornynge to helthe of body / he sholde  
be worse of lyuynge / for truly as sayth saynt Jero  
me / I holde and asseyne and by many experyētes  
it is to be known / that theym whose lyfe in this  
worlde hath alwaye ben euyl / can not be a good  
ende / which feared not to synne / but alwaye lyued  
after the concupyscence & pleasure of this worlde.  
For the whiche / ryght dere frende consydre in thy  
herte these thynges beforesayd / condempne & dis  
praise the worlde with the bayne ioye / and decep  
table reioyses / for thonoure of hym / that is aboue  
all thynges. Alas What profyte may be to man þ  
wynnyng of all the worlde / & after to suffre perdis  
cion & dystruccyon of his soule / remembre the that  
þ arte man and þ thonoure of the worlde is the bes  
taye lettynge of grace and that worse is : it is the

Myꝛ of golde.

G. i.

losse of eternall helthe / Where haue we rede of ony  
puttyng the p<sup>r</sup> delytes in the worlde here / y<sup>e</sup> hath  
entered the euerlastyng Joye . O how false and  
vayne is the Joye of this worlde whiche men so  
gretly desireth / & they neuer seeke for y<sup>e</sup> gr<sup>e</sup>te Joye  
of heuen y<sup>e</sup> cometh onely of god / yf mā wolde be p<sup>r</sup>e  
ferred aboue other & haue ouer them domynaciō &  
seygnoze / Is not he lyke to Lucifer y<sup>e</sup> sayd I shall  
put my seate in the northe & I shall be lyke to hym  
that is moost hyghe / then loke thou proude man  
to hym that wolde haue hadde that hyghe estate  
whiche for his pryde was caste in to eternal ruyne.  
Therfore sayth saynt Augustyne / he is well blyssed  
& happy y<sup>e</sup> putteth his onely desyre in the heuenly  
Joye / & reioyseth not hym selfe in p<sup>r</sup>spertye of this  
worlde / nother i aduersytye is shamed or abashed /  
he y<sup>e</sup> thynketh y<sup>e</sup> nothyng in this worlde is to be  
loued / fereth lytell to lose & forsake y<sup>e</sup> goodes & p<sup>r</sup>spe  
rities of this worlde for godes sake / y<sup>e</sup> ioye of this  
worlde is none other but as a blaste of wynde passyng  
by y<sup>e</sup> eeres of man / wherfore miserable syfier  
beholde how thou arte blynded yf thou desyre this  
worldely Joye . For as sayth saynt Anselme / thou  
mayst not be in worldly honour wout payne & las  
boure / thou mayste not be in p<sup>r</sup>elacie / without enu  
ye & trouble / nor in honour & hyghe dygnite with  
out vayne glozy / & therfore yf thou wylte withsta  
nde the daunger & parell to the whiche thou runnyst  
in desyryng temporal honour & Joye of y<sup>e</sup> worlde /  
without doubte it is necessary to the / to leaue / flee /



and renounce the miserable vanities of the same.

**H**ow men ought alwaye to attende  
and dreade deth.



Remember  
the often  
that deth  
foloweth  
þ and tas  
cieth not.  
for it is

Wryten in Ecclesy asticis þ  
moche is it profitable to the  
helthe of man for to haue of  
ten meditacyon and mynde  
of deth / Whiche is declared in dyuerse places of  
holy scryptures / Wherof the sayd Ecclespasticis  
sayth to the same purpose. Remember and recorde  
the laste thynges / þ is to saye deth / þ Joyes of pa  
radyse / and the payne of hel / and thou shalte neuer  
comytte synne to thy dampnacyon. And to this  
purpose sayth saint Barnarde / þ moost souerayne  
felicitie: is continually to thynke on deth / for that  
man that bereth With hym the remorse of conscis  
ence: and the often thynkyng on deth: shall neuer  
doo synne to be dampned for / and Saynt Augu  
stine cōfermyng the same: sayth / that there is no  
thyng that so moche reuoketh synne fro man: as  
often to thynke þ he must nedes dye / for it maketh

Apꝝ of gol.

C.ij.

man to make hym / and dyspyse all bayne thynges /  
and redy to accepte penaunce. For as sayth saynte  
Jerome / he lyghtly dyspyseth all thynges: & thynketh  
alwaye to dye. For he dyspyseth fyrste the concu-  
piscence of his eyen: that consydereth how soden-  
ly he must leaue all thynges in this worlde: to the  
worlde / and the concupiscence of the fleshe is dys-  
pyled: when he consydereth that his body in one in-  
stante: shall be wormes meate. Pryde is dyspyled  
when he consydereth in his herte: that he that wyll  
in this worlde be aboue other: in a lytell whyle af-  
ter: shall be put vnder the feete of all other. I wolde  
that kynges and pryncis wolde vnderstande and  
consydre: howe pyteously it shall behoue theym to  
leaue theyr rycheesse / and the gloze of this worlde  
to be borne and lodged: in an olde foule and strays-  
te sepulcre lowe in the erthe / to leaue also theyr shy-  
nyng and beautifull palaces: for to entre in to a se-  
pulcre horryble and derke / full of stynte & corrup-  
cyon / voyde of all Joye and riches / and full of mise-  
ry / haupng neyther chyldren nor yet lounge ser-  
uautes. ¶ Where thenne shall be the pompe  
and pryde the tyme passed with the myltytude of  
seruautes / that folowed them / or theyr ryche shy-  
nyng clothynge. Certaynly he that hath hadde  
this worldly Joye and folowed in felicity this day:  
to morowe maye be in his sepulcre / sorowfully gnas-  
sen and eten of wormes / wherof speketh pope In-  
nocent in this maner / my betherne vnderstande  
and beholde ye se a man not longe ago lyuyng in



his house noble / ryche and myghty / and sodaynly  
pooze & naked frome all goodes in his sepulcre. He  
that so moche hathe hadde tryumphe and honour  
in his halle and palace / lyeth now dysformed vnder  
a tombe. He y was accustomed with delycious  
meetes and drynkes in his perlour / is now eten &  
consumed with wormes in his sepulcre. And lyke  
to this purpose writeth Peter damyan / spekyng  
of y memorie of dethe in a pistole that he sente to a  
Countesse / O almyghty god how meruellous is  
it to remembre and thynke on the bytter sorowe &  
dredde that the pooze synfull soule sustayneth and  
suffereth / when it seeth & knoweth that the worlde  
shall fayle and that the flesshe shall be departed  
frome it. ¶ How sharpe and bytyng pryncynges /  
shall then tourment the soule / when it remembreth  
the synnes that it hath commytted in this worlde  
brekyng the commaundementes of god / and by  
negligence hathe leste to accōplyshe them. It playneth  
and wepeth the tyme taken in bayne / whiche  
was graunted and gyuen to hym to do penance  
/ dredynge the strayghte vengeaunce of Iuges  
mente vntreuocable that he seeth appere. It is con  
streynd to leaue the body / thenne wolde he make  
amendes for the faultes of the tyme passed / but it  
shall not be harde. It beholdeth backward the tyme  
of mortall lyfe passed and gone / it semeth hym  
but a lytell waye a soden course / and a lyght passas  
ge. ¶ Then he wepeth for that he hathe losse in so  
lytell and shorte tyme / the loue of all sayntes / and

for so lytell transytory Joye / hatheloste the swete  
Joye and gloze perpetuall / and hath shame that  
he hath obeyed to that carpen body / whiche is þ  
meete of woꝛmes / whiche soule sholde haue bene  
presented in the company of aūgelles / When he cō  
sydereth at that houre the ryches of moꝛall men /  
by the whiche they be put to perdyon / he wepeth  
and in hym selfe is vtterly confounded / for þ losse  
of the soueraygne clerenes in heuen / he knoweth  
that whiche he loued in this worlde / is but derkes  
nesse. At that houre and that sorowfull contemplan  
cyon. ¶ The eyen begynne to merruayle and for  
feare tourne in the heede. The breste begynneth to  
tremble and to beate. The throte is hooꝛse / and the  
bꝛethe shorte. The tethe become blacke. The lyp  
pes & the mouthe deddly and pale / and all the mem  
bres be shronken togyther. And the baynes of the  
herte bꝛeketh for sorowe. And the forsayde sygnes  
shall be neyghbours doynge seruyce to dethe.

¶ There shall be presente the horryble & euyl syn  
nes. The false thoughtes and vnlawfull desyres.  
The ydell wordes that hath be spoken / shall not  
be absent / but redy to bere bytter witness agaynst  
the doer of theym / there shall all thynges be made  
open and known / Where noo creature shall flee /  
but straytely geue attendaunce / the horryble and  
fearefull companye of deuylls / shall there be pre  
sent. ¶ And also the blessed companye of aungels  
to thentent that euery creature shall be rewarded  
accoꝛdyng to theyꝝ demerptes. For yf the soule be



founde without synne / the holy companie of aungelles shall represent it before god / With grete melody and swete songe / neuer to departe from glory.

**A**nd on þe contrary parte / yf it be founde in synne / the blacknes and ferefulnes of deuylls / anone with intollerable fere / shall stryke and smyte the cely soule: With so greate violence / that it shall be thowen downe & compelled to departe out / from the body of myserable fleshe. Then goth the soule aboute to euery membre of the body / lyfte to þe lippes. To whome þe lippes dothe say. O soule what wylte thou do. It answereth sayenge I must departe and go out of this body / þe lippes gyueth answer saynge / þe came not in to the body by vs / nor by vs shall go out. Then the cely soule goeth to the eeres and to the nosegaylles & they make answer to it in lyke wyse. Afterwarde it goeth to þe eyen by whome it entred in to the body / and vp to the crowne of the heede. And lokynge aboute hether & thider / it taketh grete thought yf it be dampned / saynge vnto it selfe. O I cursed soule of the excommunicate / thefe / & aduolterer / fornycator / perjuror / extortioner. And anone it loketh aboute and seeth þe vesture which it had at þe fonte of baptisme whyte and vndefyled / and now blacker then pitch / With a grete voyce it cryeth & wepeth saynge. Alas alas who hath chaunged my vesture / which was so fayre & precious whiter then snowe / clerer then crystall. At this sorowfull clamour appereth vnto hym the deuyll þe to this / hath guyded & go-

uerued hym sapenge in this maner. ¶ O my soule  
le and my louet meruayle þ not. For it am I that  
hathe made redy to the this clothyng / take com-  
forte to the / for thou arte not alone / but accōpanied  
With the moost parte of the worlde. ¶ Then sayth  
the sorowfull soule / What arte thou that spekerh to  
me. The deuyl shall answere I haue tolde the I  
am he that hathe made redy this clothyng to the  
I haue shewed my lyfe to the in the worlde.

¶ Thou haste obeyed and beleued me in all thyn-  
ges and With me laboured. Thou haste done and  
accomplished all my counsailes. And therfore thou  
shall come and abyde with me in the realme where  
is and shall be euerlastyng sorowe without Joye  
hungre without meete / thyrste withoute drynke /  
derkenes without lyght / putrefaccyon and stynke  
without any good odoure or smell / sorowe with-  
out comforte / waylyng without remedy / wepyng  
without ende / noyes & piteous clamacions with-  
out silence / howlyng wout ioye or reste / brennyng  
fyre without any quenchyng / wynde without  
tranquylte / colde without a temperaunce or mene-  
heete without ende / and all euyl without hope of  
good. And therfore my frynde rese thou and come  
With me / se here the Angelles of hell þ come to  
mete the / and shall synge ryght bytter songes of so-  
rowe and heynes. And then on the other parte  
shall appere the good Angell / to Whome he was  
comitted by god. And he shall saye in this manere  
blyssed and happy be they in this world that fleeth



and withstandeth this ryght foule and cursed clo-  
thyngge or garment. O cursed soule of the deuyl. O  
vnhappy creature / y of almyghty god is cursed I  
in this worlde haue dwelled with the & thou haste  
not seen me / I haue taught the / and thou woldest  
not vnderstande me / I haue geuen the counsaile /  
and thou woldest not here me. ¶ And therfore goo  
in to y handes of the deuylles / in to the place of per-  
petuall tourmente whiche is prepayred and made  
redy: for the / for thy cursed workes: thou arte now  
condempned / Alas who may thynke or deuise the  
bpytter company of deuylles / waytyng with sorow  
we: rysynge on euery parte: and verynge dartes &  
spere of hell / by the which: the poore cursed soule  
is taken & ledde with grete sorowe / to tourmentes  
sayenge to hy. O sorowful captyfe how proude hast  
thou ben tyll now: howe byeyoussly haste thou ly-  
ued with how ryche and precyous habytes haste  
thou ben in the worlde: now saye vnto vs / wher-  
fore hatest not y now thy dylcyous meates / why  
arte thou not clothed with ryche clothynge / wher-  
fore haste thou not now care and thought of thy  
ryches / wherfore confortes thou not the with thy  
wyfe / chyldren / and frendes: wherfore spekest not  
with theym. And after these wordes the sorowfull  
soule with wepyngge and lamentacyons: curseth y  
body sayenge in this maner. O temple of y deuyl.  
¶ Thy cursed workes and operacion hath pollus-  
ted & despyled me. O cursed erthe. O habytacyon of  
sathanas / ryle vp & come with me / to thende that

thou mayst se the place of tourmentes: that by the  
to me is made redy: in the whiche I shall be withs  
oute reste tyll the daye of Iugemente / and after  
that daye: thou shalt be with me in eternal damp  
nacyon. Cursed be thyne eyene that wolde not se  
the lyght of trouthe / and þ waye of Justice of god.  
Cursed be thyne eeres that wolde not heere þ woꝝ  
des of eternal lyfe. Cursed be thy nose & thy lles that  
wolde not receyue the odoure of holy vertues. Cur  
sed be thy lippes and thy tongue: that wolde not  
taste the Joye and eternall gloꝝpe / that wolde not  
open the doꝝe of praylynge: to thouour and exalta  
cyon of theyꝝ creatour. Cursed be thyne handes for  
by theym: almes hathe not ben geuen and presens  
ted to the pooꝝe. Cursed be the inwarde partes of  
thy herte: whiche hathe in this woꝝlde geuen and  
brought foꝝthe many false and euyl counsailes.  
Cursed be thy fete: that hathe not byseted the pas  
thes and steppes of the chyꝝche of god. Cursed be  
all thy membes: whiche neuer desyꝝed celestall  
Joyes. Cursed be thy woꝝkes: which hathe taken  
chosen / and excepted: þ euerlastynge tourmentes.  
Beholde my dere frende: of howe greate parell  
thou myghtest delpyer the: and howe greate feare  
thou myghtest flee: yf in this woꝝlde: thou be feres  
full and thynkynge ofte on dethe. **S**tudy to lyue  
so in this woꝝlde: that at the houre of dethe: thou  
mayste haue moꝝe cause to reioyce then to dreade /  
oꝝ feare. Lerne nowe to dye in this woꝝlde: and  
dispraye all woꝝldly thynges / to chende that thou



mayste haaste the / With Iesu chryste vnto Joye.  
Chastes thy body With penaunce in this worlde/  
to thende that after thy dethe / thou mayst haue su  
re and perspte hope of eternall lyfe.


**C**ohowe happy is he and also wyse / that taketh  
thought and inforseth hym selfe to lyue so in this  
lyfe / he that wylleth & desyret so to be founde af  
ter his dethe.

**A**las worke thou and purchase  
With all thy myght and powre thy helthe: duryn  
ge the tyme that thou hast space / for thou knowest  
not whenne thou shalte dye / nor what thou shalte  
fynde after / haue no hope ne truste to thy frendes  
nor kynnesmen. For certaynly they wyll sooner  
forgete the / then thou thynkest / yf thou haue not  
nowe cure and remembraunce of thy selfe.

**W**ho wyll haue it for the after thy dethe. Alas  
it is moche better in this worlde to prouyde hastily  
for thy necessytees in doyng some good for thy selfe  
fe / then to haue hope & abyde of the helpe or ayde  
of other as longe as thou hast space / assemble & ga  
ther togyther immortall ryches / by largely geuy  
ng of almes purches and get vnto the in this worl  
de / hominable frendes / that is to saye / the sayntes  
of paradys / to thende that by thy good & meryto  
ryous workes / they maye receyue y to the Joyes  
celestyall / for as saynt Gregorpe saythe / We ought  
dayly With wepyng teares / remembre and haue  
in mynde / howe the prynce of this worlde at the  
houre of our departyng wyll demaunde or aske  
of vs the accomptes of alloure werkes. Saynte

Barnarde sayth. O my soule What maner of feare  
and drede shall it be / When it shall behoue the to les  
ue all maner of thynges / of the whiche the p[re]s[en]ce  
was to the ryght Joyous / & the syght ryght agre  
able / and all alone lefte / shalt thou go and entre in  
to a regyon vnknown / and thou shalt se come as  
gaynste þ monst[er]s hugely / & abhomy[n]able With  
hornes / Who is he that shall come to socoure the at  
that daye / of greate necessy[ty]e / Who shall kepe the  
from rampynge lions / p[re]payred fode and meate.  
Then may no body geue to the confor[te] ne consol[ati]o[n]. ¶ But other wyse it shall be of true and  
iuste soules / for þ holy aungels shall come agaynst  
them / the whiche shall constrayne and put aback  
ke the deuylles / so that they shall not lette ne trou  
ble the holy soules. ¶ And the same / vnto heuen  
with Joye and melodye shall beare / Saynt Bar  
narde spekyng of the synfull soule / sayth in this  
manere. ¶ That at the oute gate or p[er]suynge of  
the body. It hath drede / feare / shame / and confus  
sion / to the regarde of the grete Joye of god wher  
of is wyten in the psalmes that the dethe of syn  
ners / is ryght euyl / it is euyl in the lesynge of the  
worlde / It is worse / at the departynge or sepe  
racyon of the soule and the body / and verye greuous  
for the bytynge of the synkyng vermyn. And for  
the greate heate and brenynge of euerlastynge fy  
re / and worst of all / is the losse and the sepe  
racyon of þ syght of god. For whiche thynges ryght dere  
frende consyde[re] that dethe can not faile nor be put



backe the houre can not be knowen. And the tyme  
of god ordeyned: can not be meued. And therfore  
certapnly: When the assured lyfe is accepte in deuo  
tion: the deth of þe ryght wyseman is good. For. iij  
thynges. fyrste it is good for reste. It is better bi.  
renewynge. And beste for the suernes and sted  
fastnes therof. 

**O**f the Joyes of paradylle  
and paynes of hell.



**I**t is wryten by saynt Paule in a pistole that  
he sente to the cozenthyoes in the .v. chappe  
Myrrour of gol. H.1.

four / that the eye of man hath not seen: nor the  
eere herd: nor herte can thinke: the Joyes that our  
lorde god hath & prepared to his frendes & louers.  
O poore wretched & synfull soule gyue hede diligēt  
ly: what Joyes / howe greate Joyes / & howe ma  
ny they be: whiche be prepared in heuen: to the lo  
uers of god / to the intent þ all thynges in this worl  
de maye be to the: byle / & adicte / for certaynly it is  
to be knownen / that the Joyes of heuen be so grete  
& many in numbze: that all arismettricions by theyr  
numbzes: can not numbze ne mesure them / nor all  
the grammarions & rethoriciens with all theyr fay  
re speeches: can nor maye declare them. For as it is  
sayd before: neyther eye maye se theym: nor eere  
heere: nother the herte of man maye comprehend  
theym. For certaynly in the glozpe eternall: all the  
sayntes shall Joye theym in þ vision of god / aboue  
them: they shall Joye þ beaute of heuen / & of other  
spyrtyull creatures / they shall Joye within them:  
of the glorifytacion of þ body / & nygh vnto them: þ  
association and company of aungelles and men. A  
worthy doctour named anselme putteth and decla  
reth. vii. gyftes of þ soule / that the iuste people shall  
haue in þ celestyall beartytude. Fyrste he putteth þ  
gyftes of þ body / as beaute / lyghtnes / strengthe /  
lyberte / and herte. Of the beaute of Iuste people:  
sayth this doctour it shall be leue tymes more shyn  
ynge then þ sonne is now / þ whiche witnesseth  
the scripiture sayenge thus / þ vertuous persones  
shall shyne: as the sonne: in the reame of theyr fa



der / Wetnes shall so accompany iuste lyuers / that  
it shall make theym semblable oz lyke / to the auns  
gelles of heuen whiche frome heuen vnto the erth  
& from the erthe vnto heuen / transporte them selfe  
lyghter and sodenlyer then the mouynge of a fyns  
ger. Of the whiche wetnes is made a famylyer  
example by þ beames of the sonne / the whiche ry  
synge in the east / attepneþ & toucheþ the farthest  
parte of the weste / that by the sayd example / We  
maye haue true hope and truste / not to be impossy  
ble that is spoken / of our wetenes to come / wher  
foze they that shall accompany them selfe with the  
Cytezens of the soueraygne cyte / shall excede and  
passeth all other in vertue and strength / as in mo  
uynge / in tournynge oz in any other acte doynge /  
and in all the exerceysynge of theyr workes shall  
not suffre ne endure no moze labour oz trauayle  
then we suffre in þ mouynge of our eyen. And ther  
foze I praye & requyre the þ nothynge excede thy  
soule / whiche hath taken þ similitude of þ aungels  
geuen to almyghty god vnto it wherfoze it muste  
nedes folowe / that lyke wyse as we maye receyue  
the powre & similitude of aungels so we maye has  
ue the suerte & lyberte of them / for certaynely lyke  
as vnto aungels may be no lettynge nor gaynlay  
enge in this worlde but at theyr owne wyll / in ly  
ke wyse shall there be no obstacle nor let to hyndre  
vs nor wal ne closure to kepe vs out nor yet elemēt  
whiche vnto our wyll / maye withstāde oz annoy / &  
as to speke of þ helth what thig can there be better

to iuste people/ then helthe and reste what sekeneſſe  
maye auoyde them þ ſhall be nere the pozte of true  
helthe/ and in effecte we ought to beleue vndoubta-  
bly/ to holde and afferme þ helth of the life to come  
to be ſo noble/ in corruptyble/ and immouable/ þ it  
fylleth man With an inſuperable ſweetneſſe of hel-  
the / Whiche ſweetneſſe can not be reherſed / ſo that  
all hurtes ſuſpecyous/ and cōtraryetes/ be theyꝝ  
conſumed. Item in þ lyfe to come there is a deſyre  
of delytes þ fylleth and replenyſſeth the good pro-  
ple With ſuche an inſtymable ſweetneſſe that is  
felte in euery parte of the body/ that is to ſay in the  
eyen/ eeres/ mouthe/ handes/ fete/ and herte. With  
all the pertyes of þ body & all þ membes by ordre  
eche one ſyngulerly/ and alſo all in one/ ſhall be ful-  
fylled With þ ſweete dileccion in eſtimable/ in ſuche  
maner/ that euery one With the prouyſyon and glo-  
rye eternall ſhold be fulfilled/ wherfoze he is ryght  
ignozaunt of his helthe / that wyl ſet his thought  
his herte/ and his affeccyon to þ pleaſures of this  
Woꝛlde/ Whiche is vyle & faylynge. Forthermoze  
they that ſhall be in the ioye eternall ſhall lyue per-  
durable not onely the lyfe/ as woꝛldely creatures  
deſire here/ but they ſhal haue ſuchelyfe as is wy-  
ten/ that is to knowe the ryght wyſe true people of  
god ſhall dwell With hym and With ſayntes in pa-  
radyſe eternal/ many other thyngeſ be and ought  
to be adioyne to the ſoule / Whiche god hath crea-  
ted ſo nobly that is to knowe/ anyte/ ſappens/ con-  
corde/ myght/ honour/ aſſuraunce/ and ioye. And as



to the fyrste. Sapience shall be suche in the lyfe to  
come: y the soules shall knowe all thynges: what  
they wyll/ by the gyfte of almyghty god/ Whiche  
knoweth all thynges present: passed: and to come.  
For in y Joy syngulerly eueryche knoweth other/  
and then nothyng may be counsayled or hydde: of  
what people: of what countrey: or what kynrede  
place or woikes: they haue ben: or exercised i theyr  
lyfe/ in suche maner that by loue y dyuine pursaū  
ce & feruent dyleccyon: shall make them perfyte/ in  
true and stedfaste loue/ as vnied & cōmuned in one  
onely body/ of the whiche our lozde Jesu chryste is  
chefe and heed / Whiche is the true peace & perfyte  
loue / for all shall loue together / the one the other /  
as the membres of theyr propre bodyes. For thou  
shalte loue other as thy selfe/ and other shall loue y  
as theyr selfe & thou shalt be habōundaunt with all  
dyleccyon/ as thy true & pure possessyon. And ther  
fore beholde & remembre hym y all these thynges  
shall geue vnto the. And so by a swetnes vnable to  
be spoken/ thou shalt loue him more then thy selfe.  
So shall theyr be amonge them that be saued: seen  
suche cōcorde that y shalt not fele or perceyue any  
thyng contrary to thy wyll / We shall be also one  
onely body / & one onely soule / Wedded to our lozde  
Jesu chryst & more discorde shal there not be amō  
ge vs: or dyscencion: then now is in y membres of  
one body/ & as thou seest & knowest the mōyng of  
thyne epen: of what parte y one turneth the other  
anone after foloweth so shall it be of the/ for where

thy wyll shall be: thou shall be sodapnly. And yet þ  
more gretc is to recpte: the wyll of god shall not be  
contrarye/ no: dyuerse to thy wyll / but so as thou  
woldest he shall wyll: and his wyll shall be fermes  
ly thyne/ for the heed neuer contraryes to the mem  
bres. Consydre then when thou shalt haue god  
concorded and vnyed at thy wyll: thou mayste no  
thyng desyre: but at thy wyll it shall be done. For  
thou shall haue þ wyll of almyghty god: accordyns  
ge in all thynges to þ. Nowe then syth thou may  
ste haue so moche in thy possession: thou oughtste  
well to be contente and to esteeme in thy selfe: that  
that thou then shall be in assuraunce of lyfe perpetus  
all/ whiche shall neuer parte frome the/ and be dis  
charged frome all diuersities/ for none enemy may  
perse this inestimable Joye / no: shall atteyne: for  
þ multitude of theym þ there be possessed / whiche  
be thousande thousandes/ and innumerable thous  
sandess þ hathe fruytion and Joye: With one hole  
blyssednes / in suche condicion: þ eueryche of theym  
taketh delectacyon as moche in the weale of other  
as in them selfe. ¶ And furthermore/ they enioye  
them in the visyon of god / the whiche aboue them  
selfe they shall loue. For the whiche thyng it is to  
be cōsydered/ that syth it is so that the blyssed shall  
be fulfilled With luche felicyte and Joye/ the poure  
myserable dampned synners: shall be on the contra  
rye parte/ tourmented with innumcrable paynes.  
For so as mercy/ strengthe/ beaute/ lyghtnes/ fre  
dome of wyll/ shall be to the ryght wyse people. So



by the contrary: shall be to the synners / synkyng  
diede / langoure / sorowe / and tourmentes / with all  
maner of paynes / for the perpetuall Joye that the  
ryght wyse shall haue / shall be to the synners inter  
mynable payne and tourmente.

¶ And for to  
speke of the sapience of the ryght wyse. It is to be  
vnderstande / that theyr knowlege: shall be to theyr  
augmentacyon of Joye / honoure / and exaltacyon.  
And to the synners: theyr knowlege shall be: we  
pynges / cofusyon / diminission / and lamentacyon.  
And of the amite with the whiche the ryght wyse  
be togyder bounde: yf ony porcyon of amyte be in  
the dampned. It shall be to the augmentacyon of  
theyr tourmente / for as moche more as one hath  
loued an other in vnlefull loue / the more shall be  
theyr sorowe / tourmente and payne. For they shall  
haue discorde with all creatures / and all shall dys  
corde with theym. ¶ For all dyffourmyte and cala  
mite: shall folowe them / & shall be geuen to theym  
suche malediccyon: that the thyng whiche they de  
syre they shall not haue / and all that they wolde  
not haue / they shall haue. And so in stede of good  
they shall obtayne perpetuall shame / and inestima  
ble dyspyssyng / by the whiche they shall be with  
outen ende: closed and depriued from all Joy / and  
felycite / and as the frendes of god theyr souerayne  
creatour: shall be fermely assured: neuer to lese the  
goodes and glozy eternall. So the miserable and  
dampned synners / shall euer be in desperacion / for  
so moche: as they shall knowe euer to departe from

the payne sorowe & tourment perdurable & so as þ  
good shall be recōpensed with Joye / the euyl shall  
haue for theyr heritage: sorowe inestymable / lyke  
as sayth the good doctour anselme / all they þ by cō  
cupiscens of the fleshe passeth theyr dayes in this  
worlde: haue with theym in cōpany all the deuyls  
of hell. And saint Augustyne sayth to this purpose  
god shall make glad / conforste & enioye: all þ felyn  
ges & wyttes of þ blyssed people / by a spyrytuall  
dileccyon / for he is thobiect of all wyttes / our lord  
shall also be a glasse vnto theyr syght / an harpe of  
swetnes to theyr heringe / honny to theyr tastinge /  
baume to theyr smellynge / & a floure to theyr tou  
chyng. And for so moche god was made man: to  
thende þ man sholde holy be blyssed in hym: so that  
thynwarde vnderstandynge be in the contemplas  
cion of his humanite / & breuely to speke after the  
sayenge of saynt Augustyne & saynt Gregoꝝ / in þ  
gloꝝye of heuen there is so grete beaute with Jus  
tice / so moche Joye with eternall lyght: that yf it  
were lafull and possyble to abyde and lyue there  
but onely the space of one daye / for that: the unnu  
merable dayes of this lyfe full of worldely pleasu  
res & aboundaunce of temporall gooddes: ought of  
very ryght: to be dispised / for it was not spoken of  
a lytell & vntrue effecte of Dauid: sayenge on this  
wyse. One daye to abyde in thy dwellynge place  
good lord: is moche better then a thousāde in this  
miserable lyfe / wherof speketh Saynt Barnarde  
Who in this lyfe maye thynke oꝝ conceyue in his



mynde/ howe greate felicitye and pleasure the blyssed sayntes haue in heuē. Fyrst to se almyghty god to lyue with almyghty god / to be with almyghty god / whiche doth operacyon in all thynges / and is aboue all thynges to haue god whiche all is good. And where so euer is all goodnes / there is mooste Joye and myrth / there is also verye lyberte perfecte charyte / and euerlastyng felowshyp & suertye to þe same agreeth saynt Augustyne / sayēge in this maner. O ioye aboue all ioyes / to se god / whiche made man / whiche saued man / whiche glorified man / and indued hym with the visyon of his moost holy face / whiche is the moost hyghe goodnes / the ioye of aungelles and of all sayntes / saynt Gregorie asketh this question: is not god of so inestimable fayrenes þe aūgelles which be seven tymes bryghter then the sonne doeth desyre to loke vpon his moost holy face and to hym mynester besyly in grete company. Also saynt Augustyne of þe Joyes of heuen speketh on this maner. In heuē is no maner of malyce / there is no maner of miserie of the fleshe / there is nother wyll / nother power to synne or do amysse / but all Joye and gladnes / all creatures saued: shall haue in possessyon those same ioyes felowshypped with aungelles. ¶ O poore soule now thou haste herde howe greate the Joyes of ryght wyse people / how greate gladnes / how grete clerenes / and how grete myrthe / is in the heuenly Cyte. O blyssed myrthe. O howe mery felycyte is it / to se the sayntes & to haue god euerlastyng

ly / yf we sholde dayely suffre payne & tormentye:  
thoughe it were as greate as the paynes of hell so  
that it myght haue an ende / to the tentye that at y  
last we myght se almyghty god in his gloze and  
to be felowshypped with his sayntes / were it not  
worthy and profytable that we shold suffre them.  
And in conclusyon to be parte takers of euerlastynge  
Joye truely / wherfore good soule let vs desyre  
of almyghty god that grace to flee frome the com-  
pany of them that desyeth in ordynate pleasures  
of worldely thynges / & so vtterly puttyng awaye  
the grudgynges of vnlawfull thoughtes / frome y  
secrete place of our hertes / & desyryng in wardely  
the loue of the heuenly company we maye tourne  
vnto y celestyall Cyte / wherof we be wyrtten and  
decreed to the Cytyzens / & parte takers / lyke vnto  
sayntes / and the housholde seruautes of god and  
ryght inherytours of chryste & after this presente  
lyfe to come and be w hym in euerlastynge ioye per  
aduenture some wyll aske this questyon how this  
myght be done & by what maner of meanes . To  
this it is answered on this wyse. Every thyng to  
be done is in the free wyll of hym that shall doo it.  
So it is in our free wyll / whether we wyll desyre  
to haue the kyngedome of heuen or not / yf thou  
wyll aske what is the pryce of the kyngdome of he-  
uen / truly none other but thy selfe geue thy selfe to  
it by good werkes in this worlde / & wout doubte  
thou shalt haue it. Chryst gaue hym selfe to suffre  
passyon to the tentye that thou sholdest be parte tas



agaynst hymselfe / In lyke cōdyceyon is the synner  
When he taryeth to do penaunce. For he loueth bet-  
ter to be in synne whiche is þe spyrtyuall sekenes of  
soule. And not onely sykenes but eternal deth. Des-  
pyrith rather his deedly sykenes then his eternall  
lyfe / wherby it clerely appereth þe of the obstynate  
synner it ought well to be sayd þe he is euill agayns-  
te hym selfe so that he loueth sykenes better then  
helth / and deth then lyfe / seruytude / then fredome  
euill then good / as sayth saynt Iohn in his cano-  
nique. He that doeth synne is in þe seruitude of syn-  
ne / and saynt Augustyn sayth that a man good ius-  
te and true / notwithstandinge that he be in seru-  
tude is in his bounte kepe alwaye free and in his  
fraunches / but the euill synfull man notwithstand-  
ynge he reygne and be dyed and honoured in this  
worlde he shal alwaye dwelle in cursed seruytude /  
and that worse thynges is to saye: as longe as he  
shal endure in the boundage of byces and synnes /  
he shal be in the boundage of euill lordes and reu-  
lers. The seconde example is that / he that sholde  
owe a greate somme of money / to a vsurer whiche  
sholde growe and be augmented from daye to daye  
soo that he sholde not be in power to paye it / but  
wolde euer tary as longe as he myght. He sholde  
greatly do agaynst hymselfe / so to purpose as mos-  
che more as þe synfull man shal dwell in synne: so  
moche more shal he be bounde to payne / wherof  
it is wyrtten in the booke of apocalyps in the. xij.  
chapitour / as moche as þe synner glorifyeth hym in

his delytes so moche more he geueth hym selfe to  
tourmente wepyng and payne.

**T**hyrdely the promysse of longe lyfe is ryghte  
euylle and daungerous / in so moche as it is agaynst  
the Wyll of god / as it appereth by .iiij. examples /  
the fyrste is yf it were so that a yonge man were  
impungnyng and contrarie to his mayster: of þ  
whiche he sholde haue all his weale by the space  
of his lyfe.

**A**nd that he then lefte his pros-  
per lord and mayster / for to serue the Enmye of  
the same durynge the tyme of his strengthe and  
pouthe.

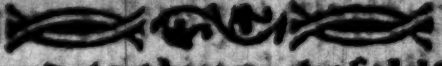
**A**nd whanne he sholde come vnto impotencye:  
and be atteynted with aeger and feblenes: thenne  
woulde retourne to his fyrste mayster in offeryng  
hym his seruyce for the remenaunte of his lyfe:  
suche a seruaunte myght well be reputed of euyl  
and vntreue condycyon / and nothyng to be thous-  
ght agreable to þ seruyce of suche a man. In this  
maner is it of the synner / he offendeth god and sets  
upth his enmye þ deuyll / endurynge his strength  
and youth and purposeth / to serue god in his feble  
aeger. **T**he seconde example is / yf there were  
ony that hade receyued of his lord grete gyftes  
and goodes wherby he myghte haue grete doyng-  
nyng and aduauntage / and yf he woulde dyspens-  
de and waste theym for noughte. He myghte well  
be called a foolc / and vnkynde to his mayster / the  
wiche thyng doeth the synner indirectlye doyng  
agaynst the goodnes of god.



**A**nd for so moche they geue moze thankynge  
vnto theyr creatour & maker: In how moche they  
se þ payne in other which they sholde haue suffred:  
yf they had done as they dyd: and made no satys  
faccyon befoze they departed this miserable worl  
de. And as þ same saynt Gregory sayth in an other  
place. The open payne of theym that be repleued  
of god: doeth not frustrate nother hurte the blyss  
of theym that be saued / for why: there shall be no  
compassyon of misery / and þ Joye of those blyssed  
soules maye in no wyse be made lesse. **A**nd all  
though those blyssed soules be mercyfull of theyr  
nature: neuerthelesse they be so Joyned togyder in  
so grete ryght wysenes: that in no wyse they maye  
be moued to the dampned soules with ony com  
passyon or pyte. And moze ouer it is added: that  
then the mysery of theyr chyldre / of theyr father &  
mother / and of theyr wyues: shal not make þ blyss  
ed soules to be sorre / the dampned spyrites befoze  
the daye of Iugemente shall se the blyssed creatur  
es / not in that maner wyse to knowe theyr Joye  
what it is: but onely they shall knowe theym to be  
in a Joye vnhabable to be tolde / and by that syghte:  
they shall sore be crucyfied / gretely Inuyenge: the  
greate felicyte of blyssed soules / by þ syghte of the  
godhede / of þ whiche syght: þ dampned spyrites  
shall be depriued / & theyr payne shall be in no wy  
se minished but encreased / by cause they shal haue  
in mynde the Joye of the blyssed creatures whiche  
the Joye they dyd se in the Iugemente: or befoze  
Wyr of golde. I. i.

the Iugemente/and that shall be to theym greate  
tourment and payne. And moreover they shall be  
scorged: in that they shall se theym selfe: to be repus  
ted and taken as vnworthy: to se the Joye whiche  
the holy sayntes dothe se continually. A questyon  
maye be asked whether the dampned soules may  
se and knowe what is done in this worlde/ to this  
Saynt Gregory treatynge vpon this texte/ Iob  
ix. chapitour. ¶ They do vnderstande whether  
theyr chyldren be noble/ or vnnoble: saythe on this  
maner / they that be aloue in this worlde knowe  
not where the soules be of theym that be deed / so  
lyke wyse: they that be deed knowe not the dyspo  
sition of theym: whiche be lefte on the erthe. For  
the lyfe of the soule is farre frome the lyfe of the  
fleshe. Neuerthelesse it is to be knowen: that they  
whiche haue the inward knowledge of the clere  
nesse of god: may in no wyse be ignoraunte of out  
warde effectes or dedes. ¶ And for this cause  
it is to be thought that the good people in heuen:  
dothe se what is done amonges erthely creatures  
in the worlde. ¶ And not the dampned people/ per  
chaunce thou wyl saye the Joye of the soules that  
be saued: is a greate waye forther frome the sou  
les that be dampned: then the actes and dedes of  
the worlde / wherfore they myght se soner the de  
des of the worlde: then the Joyes of blyssed soules.  
It is answered on this wyse / that those thynges  
whiche be done in the worlde: maye not greue or  
bere the dampned soules nothyng so moche yf



they myght se them: as the beholdinge of the Joy  
that the blyssed soules be in.   
¶ Therfore they be not shewed to them / vifibly.  
These be the suffraunce of god suche thynges that  
maye increase moost they? sorowe / but nothyng  
that sholde be to they? Joye or conforzte. Some per  
auenture wolde aske this questyon whether the  
dampned soules in helle: wolde that euery crea  
ture sholde be dampned as they be. To this maye  
be answered / that lyke as perfyte charyte is con  
uenient and accordynge / euer to be with the holy  
soules: So amonges y dampned soules: shall euer  
be perfyte hate and enuye / then thus / the holy and  
blyssed soules shall euer Joye in all good dedes: &  
on the cōtrary: the dampned shall be sorow for euery  
good dede. The consyderynge of the Joye & felicitye  
of sayntes: is to them greate affliction. Therfore  
they wolde all good people sholde be dampned / the  
enuye of them shal be so greate: y beyng in eternall  
payne they shall enuy y Joy of they? neyghbours  
that be saued / & of them to whome / they haue ben  
conuersaunte in this worlde. A questyon myght  
be moued whether the dampned soules wolde ha  
ue they? neyours acquaintaunce dampned with  
them as well as all other. It maye be answered  
thus / y they be not so enuyous to they? acquain  
taunce or neyghbours: with whom they haue com  
mytted and bled sensuall pleasures and delytees  
in the worlde: as they be to all other / wyllynge to  
haue theym dampned as they be / for this cause.

If there companyons sholde be dampned as they  
be / theyr trybulacyon sholde be increased accyden-  
tally / in so moche as they that be dampned / were  
parte takers With theyr acquayntaunce of theyr  
pleasures & bycious concupyscence in the worlde /  
they must of equyte be parte takers of theyr payne  
and so sholde they not onely suffre sorowe for theyr  
owne gylte / but also for the gylte of theyr felowes  
and acquayntaunce . An example is put of þ damp-  
ned ryche man / Whiche beyng in payne eternall  
desyred þ his brethren a lyue myght haue knowe  
leyge what payne he endured / to thensente they  
myghte haue grace to saue theym selfe / for yf they  
sholde be dampned With hym which was þ cause  
of theyr myscooyng in this worlde / his payne shol-  
de be increased / for he sholde suffre With theym  
parte of theyr payne & thought by the multytude  
of þ dampned soules the payne of eche one of them  
syngulerly is increased / yet theyr enuy & hatred is  
so grete that they coueyte more to suffre trybulaci-  
on and tourmentry With a greate multytude : then  
With one alone . For it is a comyn sayenge Wret-  
ches be be glad and desyrours to haue felowschyp in  
payne . A questyon myght be moued / whether they  
that be deed (namely that be dampned) may know  
or haue ony remembraunce of those thynges that  
they had knowledge of in the worlde . To this may  
be sayd that in the dampned soules shall be a cōsy-  
deracion of thynges which they dyd knowe before



And that knowlege or consyderacyon / shall be as  
a materyall cause of theyr sorowe. And nothyng of  
loue nor conforte. They shall also consyde þ synnes  
that they haue comytted / wherfore they be damp-  
ned / & they shall haue in remembraunce the good  
dedes / whiche they myght haue done / and wolde  
not / and for bothe they shall suffre payne. Forther-  
more in hell shall be two dyuers paynes / one is cal-  
led pena dāni / whiche is þ wantynge of the syght  
of god / the other is called pena Sensus / whiche  
chryste toucheth in a gospel of mathewe þ. vii. cha-  
pytoure sayenge euery tree that beareth no good  
fruyte shall be cutte downe and caste in to the fyre.  
Of the payne whiche is called pena sensus / spe-  
keth saynt Gregoꝝy vpon the gospel of mathewe þ  
viii. chapytoure. The dampned soule shall be caste  
out in to the outwarde derkenesse. This sayd pena  
sensus hath many dyuersytees of kyndes and as  
I thynke innumerable / some of them be shewed &  
spoken of in this wyse / in hell shall be colde vnha-  
ble to be ouercomen. Fyre neuer to be quenched /  
wormes that be immortall / intollerable stynke / der-  
kenes palpable / scourges of deuylls / the horryble  
syght of deuylls / þ confusyon of synnes / and dys-  
payre of all goodnes. The dampned soules shall be  
full of euery sorowe and heynes / they shall also ha-  
ue contynuall wepyng in theyr eyes / gnastynge  
in theyr tethe / stynke in theyr nosethylles / way-  
lynge & crienge in theyr voyces / ferefulnes in theyr  
eeres / bandes vpon theyr handes & feete / and a cō-

eternall fyre and hete: in all theyr members wher  
of a certayne doctoure spketh on this maner / hell  
is a dedly dyche or pytte: heaped full of all paynes  
& wretchednes. And as it is wyten in y. xiiij. cha  
pytour of ysaie / euery dampned soule shall be fear  
ed of other. Thy faces and countenaunce shall be  
flamyng as fyre. It is wyten in y. ii. chapytour  
of Baruch / y they faces shall be blacke of y smoke  
and accordyng to the same: it is spoken in thr. ii.  
chapytour of Iohell all the faces of synners shall be  
toured as blacke as a pottle. Also the sharpenes of  
the paynes of hell maye be / conlydered by the we  
pyng and gnastyng / of teeth by y desyre of deth /  
by the eatyng of theyr tongues and by the bla  
myng of theyr maker / With many other that be  
there to come / as it is open in many places of scrip  
ture / wherof it is wyten in the appocalyppe the  
xix. chapytour on this wyse. For the grete and ins  
tollerable sorow: they dyd eate theyr owne tongues  
and blasphemed god of heuen: for theyr woundes  
& tribulacions. The sharpenes of theyr payne shall  
be so grete: y they shall dyspyse lyfe whiche is na  
turally desyred of euery creature: & desyeth deth  
that euery creature naturally doth flee. ¶ As it is  
wyten in the appocalyppe the. ix. chapytour / in  
thoo fearefull dayes and atte that fearefull tyme:  
men shall seke deth: whiche they shall not fynde /  
they shall desyre to dye: and deth shall flee frome  
them / saint Crisostome sayth on this maner / what  
shall we doo there / what shall we answer / wher



re nothyng is but gnawynge of teeth / howlynge  
and wepyng / no helpe to be gotten / to late to do pe-  
naunce. On euery syde & in euery parte bexed inces-  
sauntly with paynes intollerable / and neuer to ha-  
ue ony parte of solace. ¶ There shall no creature  
appere before oure eyene / but onely the mynesters  
and tourmentours of hell / to mynester paynes in  
euery syde / and that worst is of all / there shall be  
no cōforte of theyer nother of syght. O good lord  
What feare shall be to them that shall suffre these  
paynes / What brekynge of bowelles / What cru-  
shynge of mēbres / What & how many dyuers cru-  
cifenges shall be in euery sensyble parte of body &  
soule / truly no creature maye expresse by ony me-  
ne. Saynt Crisostome spekyng of the losse of the  
syght of god : Whiche is called pena damni sayth  
these wordes perauenture some & manye folke do  
thynke no payne to greate of these forsaide paynes  
yf they myght escape y daunger of hell / but I call  
moche more greuous paynes than hell / to be remo-  
ued excluded and caste oute frome the grace of god  
frome all goodnes prepared and made redye for  
good and holy people. And moost of all / the prui-  
cyon and lacke of y syght of god / to be hated of chri-  
ste / and to her of hym this ferefull worde / I knowe  
you not. Forsothe it is better a thousande tymes  
to suffre lychtenyng / thenne to se that blyssed  
lord full of mekenes and pyte agaynst vs as our  
aduersarye / and to suffre the eyen of all tranquils  
lytpe and reste to beholde vs. ¶ O make sone of

god / We be seche the / lette vs not suffre these paynes / nother haue in experyence / the intollerable and horryble tourmentry / Woo shall be to vs that thynke not : nother haue any remembraunce of these fore sayd paynes.

**F**or We do now as men that by neglygence / and thynketh theym selfe sure / takynge no hede of body nor soule / but goeth without let / in to the sayd paynes of hell. Peraventure some man wyl saye that it semeth god to be vnrigh wyse: for y / y man is punysshed eternally for one deedly synne done in one houre / saynt Gregoꝝ asketh the sayd questyon / and geueth solucyō to it on this manere. Almyghty god whiche is a streyghte Iuge / doeth not consydre the wordes of men onely / but also he payseth the hertes.

**A**nd so it is that yf the wycked people myghte lyue in this worlde euer / they wolde perseuerauntly contynewe in theyꝝ wyckednesse / and neuer amende them selfe. **F**or truely they that neuer wyl leaue synne / sheweth and despyeth alwaye to lyue in synne. **T**herfore it longeth to the greate ryght wysenes of god / to punyshe theym by eternall payne / whiche in this lyfe wolde neuer be out of synne. **A**nd that none ende of payne be geuen too the synfull creature / that whyles he lyued here in this worlde wolde haue none ende of synne. **A**nd an other reason why that one deedly synne byndeth a man to eternall payne maye be taken consyderynge hym to whome the offence is done whiche is the god of all goodnes and myght



**T**herfore the offence doone: is worthy eternall payne. For as Aristotyl sayth in 8. by. of his ethic. In how moche the persone is greater in dygnyte to whom the offence or trespase is doone: so moche more it oughte to be punysshed. And crysostome accordyng to the same sayth / an Iniure or wronge done to a persone: is to be consydered as the persone is. A lytell offence done to a grete persone in dygnyte: is grete / and a grete crime comitted to a synple bodye: is compted but as a lytell faulte. O my dere and well beloued frende: knowyng and ofte remembryng in thynne herte these paynes before rehersed besely take hede & se: for þe helthe of thynne owne soule. And euer beholde inwardely the grete paynes of helle to be beleued / consydre in thy selfe what thynges be profytable & holsome to thy soule / whether it is better to wayle / to be sorre / and often to aske mercy for thy synnes in this worlde: than to wepe euerlastyng in fyre / wout remedy or profyte / thou shall deserue in shorte tyme of this worlde: yf thou wyll / by penaunce and sorowe for thy synnes: forgeuenes / & euerlastyng conforste. Therfore be sorre thy synnes here in this lytell tyme: to the entente þe maye hereafter be deliuered from the sorowe euerlastyng. Make thy selfe in this worlde: that perauenture thou be not made meke in the paynes of hell / and be caste in to the fyre vnhabable to be quenched. Blissed is that creature that in this worlde hateth and maketh hym selfe redy to be founde able at the daye of Iugement: with the

people that be worthy to be saued. And wretched  
is that creature whiche by his synne hath made  
hym selfe vnhabable to haue the gloze of our lordes  
at the houre of the daye of Iugement by y power  
of god: the cloydes shall take vp to heuen: body  
and soule of them that be saued. And the deuylles  
shall be take body and soule of the dampned crea-  
tures: castynge them in to the fornaie of the byens-  
ynge fyre of helle. ¶ Who shall geue to myne  
heede a greate porcion of water: and to myne eyen  
the founten of teares: besely flowynge out: that I  
my selfe maye wepe daye and nyght besechynge  
our lordes I be not foude vnstable in y houre of his  
comynge. And that I maye deserue: not to here  
the fearefull sentence / of oure lordes / When he shall  
saye. Go frome me ye that hath ben the doers of  
wyckednesse. I knowe not what ye be / whiche  
our lordes Iesu Criste: tourne awaye frome vs y  
leueth and reygneth for euermore. Amen.

¶ Here endeth y Myrroure of golde. ¶ Imprimed  
at London in the fletestrete / at the sygne  
of the Sonne / by Wynkyn de Worde.

The yere of our lordes. M. D. xxvi.

The. xxx. daye of Maye.





